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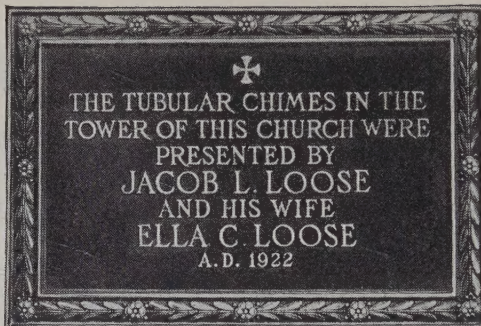
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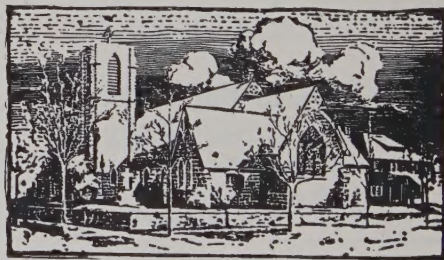
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The Spirit of Missions

G. WARFIELD HOBBS
Editor

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MARCH, 1926

No. 3

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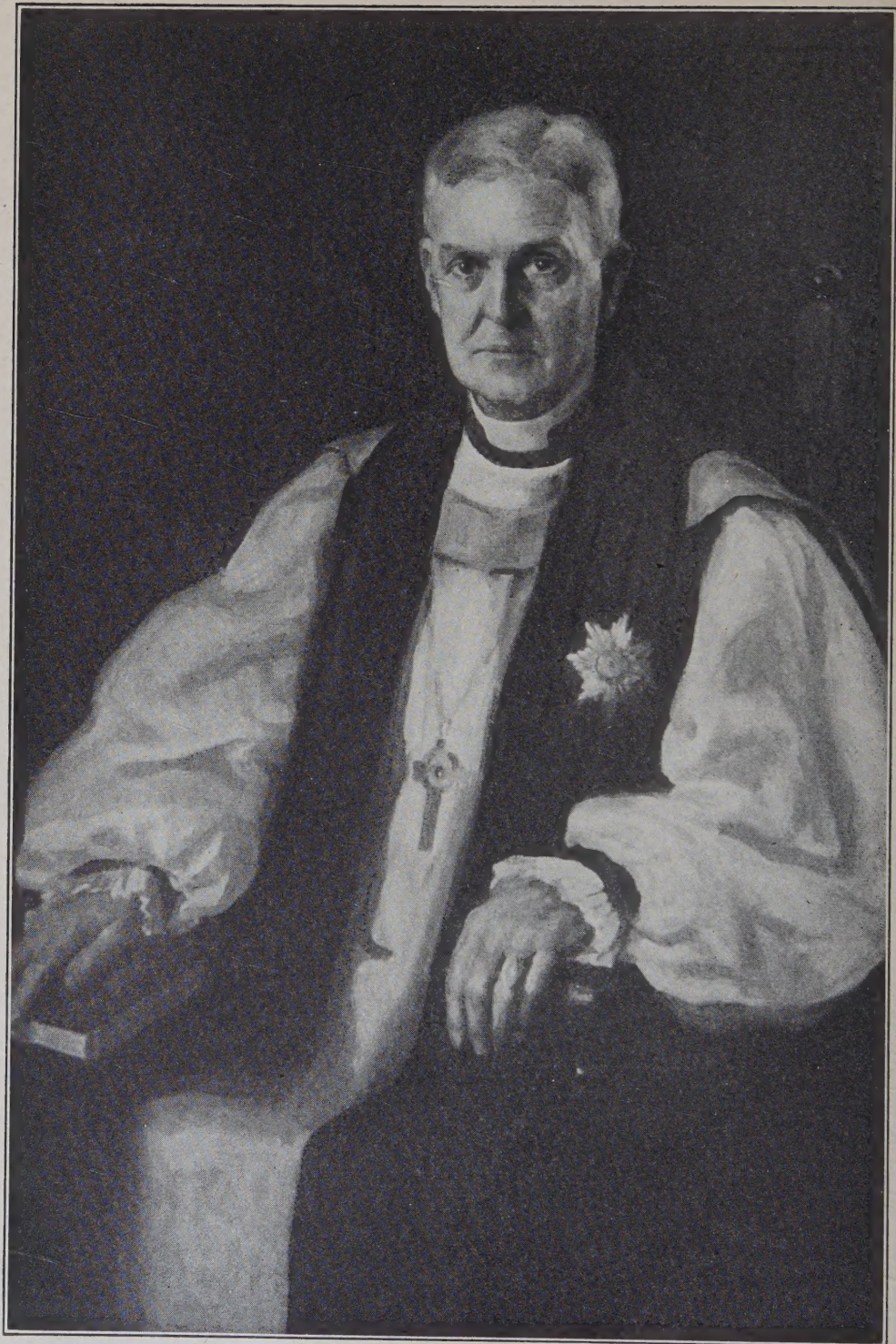
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FREDERICK ROGERS GRAVES
MISSIONARY BISHOP OF SHANGHAI
Painted by John Hubbard Rich, 1926

Dioceses Pledge Largest Sum in History of Church

Expected Payments Exceed Last Year's Record by \$574,943—Total
Within \$200,000 of Budget Need—Cuts to This Amount
Made by National Council

In This Issue

A Summarized Account of the Sessions of the National Council

Table Showing Cuts Made in the Budget

A Statement by the National Council to the Church Concerning
Cuts in the Budget for 1926

Preliminary Report of the Treasurer

Reports Showing Payments Expected for 1926 Budget

Meeting of the National Council

THE National Council in a momentous meeting held in New York February 24th and 25th rejoiced at one moment that the total giving for 1926 exceeded by practically fifty thousand dollars any previous record and in the next, in obedience to instructions from General Convention, reduced appropriations two hundred thousand dollars, since total promises failed to meet the Budget as drafted at New Orleans by that amount. The reductions were begun at the Church Missions House with a total saving of \$34,250, the balance being spread over the whole program at home and abroad. The formal statement to the Church gives \$3,074,502 as the total promised by dioceses for 1926, in exact figures \$46,984 larger than the amount received in 1920 at that time and until the current year the record.

It was with profound regret that the Council heard of the serious illness of the Presiding Bishop and President of the Council, and both at the beginning of its session and its close the members sent to him at St. Luke's Hospital, New York, their loving greetings and prayers for his speedy recovery.

The item of business receiving the most attention was the report of the Treasurer, for upon this report depended the action of the Council in reducing the appropriations for the work at the Church Missions House and the missionary work in the field.

The Treasurer's preliminary report

for the year 1925, given in full on another page, shows that the amount received from the Church applicable to the quota, including the Church School Lenten Offering, was \$2,520,473.99. That, with other income, was insufficient to meet the appropriations by \$525,438.20.

Mr. Franklin reported that the total of cash, pledges and definite assurances up to February 19, toward the accumulated deficit, was \$1,152,213. The actual cash received at the Church Missions House amounted to \$862,203.90. The most notable change since the last published report is that New York, Oklahoma and Milwaukee have raised the full amount assumed.

He presented a report showing the amounts which the dioceses have indicated that they expect to pay on the 1926 budget. This table appears in full in this issue.

He next presented the tentative schedule of cuts prepared by the officers at the request of the President of the Council. The Council gave earnest consideration to this subject in order to determine what principle should govern the making of these cuts and also to instruct the Finance Department, to which the whole question was referred.

Finance Department Reports

The Finance Department made its report on the second day of the Council meeting and further consideration was given by the Council. The action of the Council regarding the income for 1926 and the readjustment of appropriations ordered by the General Convention is contained in the statement of the Council addressed to the Church, (page 149) and also appears in full on another page in this issue.

Each department presented to the President and to the Council, as required by Canon, its report for the year 1925.

A statement from President Pott, of St. John's University, Shanghai, showed that St. John's University had been placed in a critical financial situation as one result of the present nationalistic

movement in China. The Council authorized Dr. Pott to enlist the aid of friends of China in this country in securing an Emergency Fund of \$10,000 a year for the next three years.

Hospitals in China and Japan

The Council considered the firm conviction of the Bishop of Kyoto and Dr. Teusler and others that St. Barnabas's Hospital, Osaka, should be continued. In order to do this an additional appropriation for running expenses would be necessary, and such an appropriation at the rate of \$3,000 per annum was given the hospital from the Contingent Fund in the 1926 schedule. It is hoped that the Bishop of Osaka and other friends in Japan will subscribe an equal amount for the next three years toward the running expenses of the hospital. It was understood that the hospital would not be opened for operation unless the amount guaranteed from Japanese friends will be sufficient, when added to the other income of the hospital, to insure operation without a deficit.

St. Luke's Hospital, Tokyo, finds itself in a difficult situation owing to the fire succeeding the earthquake in Japan. It was necessary at the December meeting of the Council to make an appropriation of \$3,000 per month for January and February, for the maintenance of the hospital. A further appropriation of \$3,000 a month for March, April, May and June was made. The emergency situation is such that it was felt necessary to authorize the authorities of St. Luke's Hospital to enlist the special help of the people of the Church in providing an emergency fund of \$30,000 to meet the difference between expenditure and income resulting from the exceptional conditions under which St. Luke's has been obliged to operate during the past two years.

The Department of Religious Education elected the Rev. Dr. William G. Thayer, of Southborough, Mass., and Miss Elizabeth Matthews, of Glendale, Ohio, as additional members of the department, which elections were confirmed by the Council.

The Department of Christian Social Service, in recognition of the long service of Bishop Lines of Newark, reported the following Minute adopted by the Department:

"The Right Reverend Edwin S. Lines, D.D., has been a member of the Department of Christian Social Service since its beginning, and before that was for many years a member of the Joint Commission on Social Service.

"Bishop Lines has insisted that he should not be re-elected a member of the Department. The Department desires to express its regret and its sense of loss in the refusal of Bishop Lines to continue his service.

"It desires also to express its admiration for his many years of courageous presentation of the responsibilities of the Christian in the social system of today. He has been unceasingly helpful in the developing of the policies of the Department.

"The Department wishes to express to Bishop Lines the affection of its members for him, and their very real sorrow in his withdrawal from their group."

Head of Publicity Resigns

The Department of Publicity reported that the Executive Secretary, the Rev. Robert F. Gibson, who for the past six years has been in charge of the Department, had presented his resignation to the President. It reported the following Minute, which was adopted:

"The Department of Publicity has received with profound regret the resignation of the Rev. Robert F. Gibson as its Executive Secretary.

"Six years ago, under the direction of the General Convention, the Department of Publicity was created for the National Church. The work of such department lay in a new and untried field. It was beset not only by financial and administrative difficulties, but by the more difficult and delicate problem of persuading the Church to use secular methods of publicity for spiritual service, and to show the Church how such methods might most effectively and economically be employed.

"In such a state the Department looked around for one to whom the direction and administration of this work could be entrusted. Already in the work of the Nation-wide Campaign, the Rev. Robert F. Gibson had shown marked qualities for leadership and administration. His imagination and technical training were of the utmost service to the Church in establishing the Nation-wide Campaign. His record of success and achievement was such that the Department of Publicity felt full assurance of the wisdom of offering to Mr. Gibson the position of Director of the Department.

Development of the Work

"During his term of office, *The Church at Work* was established and in so doing the Church took the longest step forward in its career in the matter of creating and maintaining close and vital contact between the Church as a whole and the separate families of its communicants. At first an untried and in the minds of many a doubtful experiment, *The Church at Work* has developed into a department of major activity. When it is considered that this paper carries an invaluable message from the central authorities of the Church to the remotest parish and home, it is apparent how great and effective an instrument for keeping alive knowledge of the Church has been developed.

"To THE SPIRIT OF MISSIONS Mr. Gibson brought wise counsel and sagacious direction. In new fields of publicity; the movie, the radio, the development of the intimate association with the daily press, the creation of the Bureau of Publicity in dioceses and parishes—all of these multiform activities, many of which he created himself, Mr. Gibson infused with a new spirit of energy and service. His work has been crowned with a success that is as gratifying as it was unexpected to many of the older way of thought. And upon his withdrawal from the head of this Department to the field of parochial work, this Department desires to record its profound sense of satisfaction

in the intimate and joyous relationship that it had with Mr. Gibson while he was at its head. And further, the Department, individually and as an organization, expresses for Mr. Gibson the sincere and sure hope that he may enjoy in his new field the same sense of power and capacity which had, combined with wisdom and sweetness, made his administration so remarkable and so successful during his sojourn at the Church Missions House."

The Department unanimously elected Mr. Gibson as an additional member of the Department of Publicity, which action was confirmed by the Council.

Election of Mr. Hobbs

The Department also nominated as Mr. Gibson's successor, the Rev. G. Warfield Hobbs, who for over two years has been editor of *THE SPIRIT OF MISSIONS*. The Presiding Bishop had indicated his desire to appoint Mr. Hobbs and his appointment was unanimously confirmed by the Council.

The Field Department announced that the Presiding Bishop had appointed the Rev. F. B. Bartlett as a General Secretary of the Department, and his election was unanimously confirmed by the Council.

The Vice-President, in the absence of the President and at the request of the Field Department, appointed Associate Secretaries for the coming triennium, and the Council confirmed the appointments.

The Committee on Trust Funds announced that it had appointed an Investment Committee consisting of Senator William J. Tully, counsel for the Metropolitan Life Insurance Company, and a member of the National Council, and the Treasurer. This committee had decided that for the present all investments in real estate mortgages shall be in mortgages legal for trustees in the State of New York and guaranteed by one of the following companies: Lawyers' Title and Mortgage Guaranty Company, Bond and Mortgage Guaranty Company, Lawyers' Mortgage Com-

pany, New York Title and Mortgage Company.

The Secretary of the Woman's Auxiliary presented the annual report of the Auxiliary, and announced to the Council that every effort was being made to bring to the attention of the women of the Church the principles adopted at the Triennial meeting of the Auxiliary held in New Orleans in October, 1925.

The Council adopted the following resolution adopted by the Advisory Committee on Europe and the Near East:

Resolved: That we commend the effort of the Committees interested in preserving the integrity of the Russian Orthodox Church under the Metropolitan Platon, and suggest that the several bishops of the Church display sympathy and encouragement in any effort the Metropolitan Platon may be called to make in defense of his congregations in their diocese or commonwealth.

A letter was received from Bishop Banister, late Anglican Bishop of Kwangsi and Hunan, China, written from Jerusalem, commending the work of the Rev. C. T. Bridgeman.

A letter was received from the Rev. A. H. Beer, of San Pedro de Macoris, Dominican Republic, enclosing two checks for twenty-five dollars each as the contribution of his parishes toward the deficit and toward the building fund of the Bishop of Haiti.

Before adjourning the Council adopted unanimously the following resolution:

Resolved: That this Council, now adjourning, sends greeting to our Presiding Bishop. Our hopeful and constructive meeting has given us renewed confidence for the future, and we, individually and collectively, pledge to our trusted leader our cordial and enthusiastic cooperation in making this first year of his administration a period of real advance.

The Council adjourned to meet at Taylor Hall, Racine, Wisconsin, May 14 and 15, with department meetings on May 13.

Reductions in Appropriations for Year 1926

These Cuts Are Made Necessary by the Fact That Expected Income as Indicated by the Reports From Dioceses Is Not Equal to the Appropriations Approved by General Convention

These Reductions are made to comply with order of General Convention, October, 1925

SUMMARY

	SAVING
I. Administration	\$34,250
II. Cooperating Agencies	35,125
III. Added by General Convention—Church Colleges.....	10,000
IV. American Church Institute for Negroes.....	10,000
V. Continental Dioceses	23,183
VI. Continental Domestic Missionary Districts.....	48,935
VII. Foreign Born Americans Division.....	6,000
VIII. Extra-Continental Domestic and Foreign Missionary Districts.....	32,917
	<hr/>
	\$200,410

It is estimated that these cuts will reduce lapsed balances in the amount of 25,000

Making a net saving in expense of..... \$175,410

	APPROPRIATION	REVISED APPROPRIATION	SAVING
I. <i>Administration—</i>			
Publicity Department—News and Field Bureau	\$12,000	\$9,000	\$3,000
Field Department—Salaries of Officers Travel, Pensions, Field Conferences	94,762	79,512	15,250
Department of Religious Education—Salaries, Travel, Printing, Conference of Workers with Students, National Student Council, Commission on Ministry.....	47,162	39,362	7,800
Woman's Auxiliary—Pensions, Travel, Printing	13,250	10,050	3,200
Miscellaneous Accounts — Printing, Conference on Summer Schools.	23,000	18,000	5,000
			<hr/>
			\$34,250
II. <i>Cooperating Agencies—</i>			
Brotherhood of St. Andrew.....	\$35,000	\$20,000	\$15,000
Girls' Friendly Society.....	35,000	27,500	7,500
Church Mission of Help.....	13,000	10,000	3,000
Church Periodical Club.....	11,500	9,000	2,500
Seamen's Church Institute.....	25,125	20,000	5,125
Army and Navy Commission.....	11,000	9,000	2,000
	<hr/>	<hr/>	<hr/>
	\$130,625	\$95,500	\$35,125

THE SPIRIT OF MISSIONS

III—Added by General Convention— Church Colleges—

	APPROPRIATION	REVISED APPROPRIATION	SAVING
Hobart	\$5,000	\$2,500	.....
Kenyon	5,000	2,500	.....
Trinity	5,000	2,500	.....
University of South	5,000	2,500	\$10,000

In the foregoing cases the appropriation has been allowed to stand at the annual rate for the first six months of the year with the exception of St. Stephen's College, for which the entire appropriation of \$10,000 is allowed to fulfill conditions of N. Y. Board of Regents for continuation of license to issue degrees.

IV. <i>American Church Institute for Negroes</i>	\$160,000	\$150,000	\$10,000
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DIOCESES

V. The Council voted to reduce by 10 per cent the Appropriation to Continental Domestic Dioceses excluding salaries of U.T.O. workers which were standardized by action of the Woman's Auxiliary at its Triennial Meeting in Detroit in 1919 and appropriation to East Carolina which voluntarily relinquished its entire appropriation for white work amounting to \$1,300.			
Total original Appropriation for Dioceses.....			\$264,386
Less Salaries U.T.O. workers.....		\$38,857	
Less Appropriation for East Carolina (White \$1,300; Negro \$5,400).....		6,700	45,557
			<hr/>
			\$218,829
10 Per Cent			21,883
Appropriation for white work for East Carolina voluntarily re- linquished			1,300
			<hr/>
Total saving in appropriation to Dioceses.....			\$23,183

VI. *Continental Domestic Missionary Districts—*

Reduction in Appropriation for Upkeep, Insurance, Taxes and Repairs:

Arizona	\$2,500	\$1,250	\$1,250
E. Oregon	700	600	100
Nevada	1,000	750	250
Idaho	4,000	2,000	2,000
New Mexico	200	.....	200
North Dakota	2,500	1,250	1,250
North Texas	600	500	100
Oklahoma	3,500	1,500	2,000
Salina	4,500	2,300	2,200
San Joaquin .....	.....	.....	.....
South Dakota	3,000	1,500	1,500
Spokane	750	350	400
Utah	2,750	1,500	1,250
W. Nebraska	2,000	1,000	1,000
Wyoming	9,000	4,000	5,000
	<hr/>	<hr/>	<hr/>
	\$37,000	\$18,500	\$18,500

MEETING OF DEPARTMENT OF MISSIONS

Institutions, Appropriations reduced as follows:

	APPROPRIATION	REVISED APPROPRIATION	SAVING
Arizona	\$24,000	\$22,000	\$2,000
Idaho	19,000	14,000	5,000
Utah	10,000	5,000	5,000
Wyoming (Wind River Reservation) .	18,435	.....	18,435
	\$67,435	\$37,000	\$30,435

VII. *Foreign Born Americans Division— Department of Missions—*

Work among Czechs, Magyars, Poles
and Nestorians in the U. S., bilin-
gual literature, scholarships, and
aid to California

\$14,050 \$8,050 \$6,000

VIII. *Extra-Continental Domestic and Foreign Missionary Districts—*

The Council voted to reduce by 2 per cent the total appropri-
ation to Extra-Continental Domestic Missionary Districts
and Foreign Missionary Districts—with the understanding
that the Bishops would notify the Council as soon as pos-
sible, certainly within two months, what items will be given up

\$32,917

Meeting of the Department of Missions

Dr. Pott Tells of the Present Situation in China and Its Bearing Upon Our Work of Higher Education

THE Department of Missions met as usual on the day preceding the meeting of the Council. Several of the newly elected members were present, among them Ex-Governor Manning of South Carolina, Mrs. A. McGregor of Springfield and Miss Lucy Sturgis of Boston.

In the absence of Bishop Murray through illness, the Vice-President, Mr. Lewis B. Franklin, presided. Mr. Franklin's first word to the meeting was a reassuring message about the Presiding Bishop. His progress had been most satisfactory and he was well on the road to full recovery.

The department was also glad to hear that Mrs. Graves, wife of the Bishop of Shanghai, who has been in this country since General Convention, was recovering slowly from her recent severe illness. Those who have shared the anx-

iety of Bishop Graves will rejoice in this good news.

The Department recognized the long service of the Bishop of Newark by adopting a Minute recording its gratitude for what he has done and for the privilege which its members have enjoyed in working with him for the extension of God's Kingdom.

The Department joined with the Presbyterian and Congregational Home Mission Boards in the joint support of a religious work director in government schools at Flandreau, S. D., and Pipestone, Minn. This was done with the approval of the Bishops of both dioceses. The man appointed to the post is one of our Churchmen, Isaac Greyearth, a well-trained and thoroughly tested Dakota Indian.

For two years the Foreign Missions Conference has been planning an In-

ternational and Interdenominational Conference on Missions in Africa. Needs and opportunities in that continent indicate that such a conference would be of the greatest value in the furtherance of Christian work. The Conference is to meet in Belgium, September 14-21, 1926. It was found that Bishop Campbell of Liberia would be able to attend, and if the Rev. H. A. Donovan is returning to Liberia for another term of service he will visit the Conference on his way back to his field. The office will be represented by the Rev. A. B. Parson, Assistant Foreign Secretary.

The Department had the pleasure of listening to an address by the Rev. Dr. Pott, President of St. John's College, Shanghai, who said in part:

"Last May, as you know, St. John's was swept into the maelstrom of frenzy and excitement and it looked for a while as though the establishment would founder. The point of the attack was that an institution under the control of foreigners, a Christian institution, was not sympathetic with the nationalism of China. In some way we were suppressing the expression of nationalism. Many misstatements were circulated and everything was done by the extreme wing to destroy the institution. I think they picked out St. John's because for a long time it has had much prestige in China.

"Owing to the support of our alumni we were able to weather the storm. The result was that we were able to open last September as usual. The number of students was reduced to a little over one-half of the ordinary enrollment. Many were kept from returning by intimidation.

"The immediate result of the storm is that St. John's is in a difficult financial position. We have depended all along very largely upon the income from student fees. We could not, of course, foresee this turmoil and we could not arrange our staff for the reduced number of students, so that when we opened last September with little over half our usual number, you may see how greatly

the admission fees fell off. In consequence there will be a deficit of some \$10,000 per annum in the maintenance of the institution.

"In regard to the outlook, the one serious question is, of course, the attitude of the Government toward Christian institutions. Some people feel discouraged. They think we are approaching the day when the Christian College may be obliged to close. I do not feel that way at all. I think that if there ever were a time when we ought to strengthen Christian colleges in China, it is now. Because the Christian college is called upon at the present time to play a most important part in influencing public opinion in that country. Without the Christian colleges there is great danger lest the new China may become entirely materialistic and anti-religious.

"Now the Government attitude is that they want all education in China to be secularized. It seems to me that anything like a compromise at the present time would be fatal. There is one clause with regard to registration that would kill the influence of the Christian College: 'The purpose of the institution must *not* be the propagation of religion.' Now we are out there for the propagation of the religion of Jesus Christ and we can not accept registration under the restriction of any such clause as that.

"If we do not accept we will for a time be subject to certain disabilities, but I have great faith in the Chinese people. They are a people of great reasonableness and when they see the work of the colleges they will no longer legislate against them.

"My hope is that St. John's may some day become a great Christian University which will be entirely supported and controlled by Chinese Christians."

The following appointments were made to the distant missions: *Alaska*: Miss Gordon Willson, nurse. *Shanghai*: Miss Laura L. Moffett. *The Philippines*: Miss Eleanor R. Grasso, nurse.

To the Church

THE amount of income for the Budget of the general Church promised by the dioceses for 1926 totals \$3,074,502. This amount is \$574,943 larger than the total given by the dioceses last year and is \$46,984 larger than the highest amount ever received from the dioceses, which was, in 1920, the first year of the Nation Wide Campaign. It is with the deepest gratification that the National Council announces this record-breaking advance.

At the special meeting of the Council in January the total amount reported by the dioceses was \$2,818,507 (exclusive of miscellaneous gifts). The supplementary efforts of the dioceses, in response to the appeal of the Council, resulted in additional promises of \$255,995. Out of 97 dioceses and districts to which budget quotas are allotted 59 reported 100 per cent for 1926 as against 32 in 1925.

The Council hopes that this splendid advance will obviate the necessity of closing any schools, hospitals or churches. Nevertheless, the total expected income for 1926 from all sources is \$360,498 less than the amount needed to execute the Budget. The Council has therefore been obliged to cut the appropriations in accordance with instructions of the General Convention.

Making a reasonable allowance for lapsed balances, which are unexpended portions of appropriations, the Council has been obliged to curtail the work in the amount of \$200,410. The first reductions were in the work at the Church Missions House in the sum of \$34,250.

The next group to suffer consisted of certain national Church organizations, four of the Church Colleges, and the American Church Institute for Negroes, with a total cut of \$55,125.

The reduction of appropriations to the dioceses receiving aid from the National Council was on a flat 10 per cent basis amounting to \$23,183. The appropriations for the salaries of women workers provided from the United Thank Offering were excepted from the cut.

The Foreign-born American work was cut \$6,000.

The reductions in appropriations to the Continental Domestic Missionary Districts were centered in institutional work in Arizona, Idaho, Utah and Wyoming to the extent of \$30,435 and in the items for upkeep, taxes, insurance and repairs in all districts, for a total of \$18,500. It is expected that this latter amount will be provided by the mission congregations served.

It was manifestly impossible to make specific reductions in the extra-continental and foreign fields without having the Bishops present. The Council therefore voted a flat 2 per cent reduction, amounting to \$32,917, in these budgets, notifying each Bishop to report promptly in what items the cuts would take place.

The question will be asked "Why the necessity for cutting appropriations in the face of expectations for record-breaking receipts?" The answer is that the General Church spent last year \$500,000 more than it received. This brought the total deficit as of December 31st, 1925, up to about \$1,550,000, most of which has now been covered by special pledges.

General Convention has ordered the Church from now on to adjust its expenses to its receipts, hence the cuts.

The Council commends this situation to the consideration and prayers of the Church and assures the dioceses that any further supplementary pledges to improve the situation will gladly be received at any time in order that work which has been perforce curtailed may be restored to its place in the budget appropriations and the hardships incident to the reductions relieved.

THE NATIONAL COUNCIL.

Preliminary Report of the Treasurer for the Year 1925

Appropriations 1925 Schedules.....	\$4,400,000.00
Less Reduction of Debt	340,507.00
	\$4,059,493.00

Less Items Entered as Required—

Outfits, travel, etc. Under the Rules.....	\$ 120,000.00
Additional Payments, exceptional cases	7,000.00
Emergency and Growth	50,000.00
General Agencies	6,000.00
	183,000.00

\$3,876,493.00

Used For—

Outfits, travel, etc. Under the Rules.....	\$ 143,391.93
Additional Payments, exceptional cases	2,767.26
Emergency and Growth	23,332.61
General Agencies	5,307.00
	174,798.80

\$4,051,291.80

Additions During the Year—

Department of Missions & Church Extension—	
Literature for the Blind	\$ 500.00
United Thank Offering Workers	25,220.55
Field Department—	
Rev. J. I. B. Larned—Moving Expenses.....	275.23
Five additional General Secretaries from June 1, 1925	
Salaries at rate of \$25,000 per year	14,583.34
Travel Expenses, at rate of \$10,000 per year.....	5,833.33
Religious Education Department—	
Added to Item 4, Travel Officers, etc.	250.00
Expenses Training School for Leaders	1,000.00
Church Missions House—	
Salaries (additional)	300.00
Miscellaneous—	
Travel Expenses Delegates Summer Conference.....	1,000.00
General Convention Expenses (additional)	5,500.00
National Conference Center, Racine	1,750.72
House of Bishops—Travel Secretary	33.21
Adjustment of Contributions	1,329.12
Interest on Loans (additional)	10,000.00
	67,575.50

TOTAL—Final appropriations for 1925 not including debt reduction.....\$4,118,867.30

Lapsed Balances—

Actual lapsed balances to Dec. 31, 1925.....	\$ 193,192.45
Estimated additional lapses as final reports are received.....	75,000.00
	268,192.45

Estimated Total Budget Expenses

\$3,850,674.85

To meet these expenses we have received the following income:

Receipts applicable to Quota, including Church School Lenten Offering	\$2,520,473.99
Miscellaneous, including gifts not applicable to Quota	78,658.57
Interest on Trust Funds	367,803.29
United Thank Offering Woman's Auxiliary 1925 share	203,239.14
Legacies	155,061.66
	3,325,236.65

Estimated Deficit for 1925

\$ 525,438.20

Statement of Reports From Dioceses to the National Council

Corrected to February 23, 1926, as to Amounts Which Dioceses
Expect to Pay on 1926 Budget

	1926 Budget Quota	Expects to Pay	Shortage	Surplus
PROVINCE 1—				
Connecticut	\$145,800	\$135,000	\$10,800	.....
Maine	19,800	8,300	11,500	.....
Massachusetts	250,200	250,200	.....	.....
New Hampshire	15,300	11,000	4,300	.....
Rhode Island	69,300	69,300	.....	.....
Vermont	13,500	10,000	3,500	.....
Western Massachusetts ..	53,100	33,200	19,900	.....
	<hr/> \$567,000	<hr/> \$517,000	<hr/> \$50,000	<hr/>
PROVINCE 2—				
Albany	\$67,500	\$36,000	\$31,500	.....
Central New York.....	69,300	69,300	.....	.....
Long Island	179,100	125,000	54,100	.....
Newark	174,600	106,000	68,600	.....
New Jersey	75,600	71,000	4,600	.....
New York	370,800	370,800	.....	.....
Western New York.....	89,100	70,000	19,100	.....
Porto Rico	1,080	1,080	.....	.....
	<hr/> \$1,027,080	<hr/> \$849,180	<hr/> \$177,900	<hr/>
PROVINCE 3—				
Bethlehem	\$42,300	\$42,300	.....	.....
Delaware	17,100	17,100	.....	.....
Easton	8,100	5,000	\$3,100	.....
Erie	18,900	18,900	.....	.....
Harrisburg	22,500	20,000	2,500	.....
Maryland	75,600	75,600	.....	.....
Pennsylvania	316,800	250,000	66,800	.....
Pittsburgh	78,300	53,000	25,300	.....
Southern Virginia	28,800	23,000	5,800	.....
Southwestern Virginia ...	15,300	15,300	.....	.....
Virginia	52,200	52,200	.....	.....
Washington	61,200	61,200	.....	.....
West Virginia	20,700	12,000	8,700	.....
	<hr/> \$757,800	<hr/> \$645,600	<hr/> \$112,200	<hr/>
PROVINCE 4—				
Alabama	\$19,800	\$19,800	.....	.....
Atlanta	16,200	16,200	.....	.....
East Carolina	11,700	11,700	.....	.....
Florida	13,500	13,500	.....	.....

THE SPIRIT OF MISSIONS

	1926 Budget Quota	Expects to Pay	Shortage	Surplus
Georgia	\$10,800	\$10,800	.....	.....
Kentucky	17,100	17,100	.....	.....
Lexington	7,200	7,200	.....	.....
Louisiana	20,700	19,000	\$1,700	.....
Mississippi	17,100	13,500	3,600	.....
North Carolina	20,700	20,700	.....	.....
South Carolina	13,500	11,000	2,500	.....
South Florida	17,100	14,000	3,100	.....
Tennessee	24,300	24,300	.....	.....
Upper South Carolina....	12,600	12,933	.....	\$333
West North Carolina....	8,100	8,100	.....	.....
	<hr/> \$230,400	<hr/> \$219,833	<hr/> \$10,900	<hr/> \$333

PROVINCE 5—

Chicago	\$126,000	\$126,000	.....	.....
Fond du Lac.....	14,400	11,433	\$2,967	.....
Indianapolis	12,600	12,600	.....	.....
Marquette	6,300	6,300	.....	.....
Michigan	72,000	72,000	.....	.....
Milwaukee	33,300	25,350	7,950	.....
Northern Indiana	9,900	5,796	4,104	.....
Ohio	92,700	103,168	.....	\$10,468
Quincy	7,200	4,100	3,100	.....
Southern Ohio	66,600	66,600	.....	.....
Springfield	11,700	10,000	1,700	.....
Western Michigan	21,600	15,000	6,600	.....
	<hr/> \$474,300	<hr/> \$458,347	<hr/> \$26,421	<hr/> \$10,468

PROVINCE 6—

Colorado	\$27,900	\$27,900	.....	.....
Duluth	9,900	7,200	\$2,700	.....
Iowa	23,400	11,000	12,400	Conditional
Minnesota	38,700	29,000	9,700	.....
Montana	9,000	9,000	.....	.....
Nebraska	15,300	8,000	7,300	.....
North Dakota	4,500	5,000	.....	\$500
South Dakota	10,800	12,000	.....	1,200
Western Nebraska	4,500	4,500	.....	.....
Wyoming	9,900	9,900	.....	.....
	<hr/> \$153,900	<hr/> \$123,500	<hr/> \$32,100	<hr/> \$1,700

PROVINCE 7—

Arkansas	\$9,000	\$8,000	\$1,000	.....
Dallas	18,900	15,010	3,890	.....
Kansas	16,200	16,200	.....	.....
Missouri	36,000	18,000	18,000	.....
Texas	19,800	19,800	.....	.....
West Missouri	14,400	7,500	6,900	.....
West Texas	9,000	9,000	.....	.....

STATEMENT OF REPORTS FROM DIOCESES

	1926 Budget Quota	Expects to Pay	Shortage	Surplus
New Mexico	\$ 5,400	\$ 5,400	.....	.....
North Texas	1,800	2,050	.....	\$250
Oklahoma	10,800	12,500	.....	1,700
Salina	2,700	2,700	.....	.....
	<hr/> \$144,000	<hr/> \$116,160	<hr/> \$29,790	<hr/> \$1,950
PROVINCE 8—				
California	\$37,800	\$30,000	\$7,800	.....
Los Angeles	44,100	44,100	.....	.....
Olympia	17,100	17,100	.....	.....
Oregon	7,200	4,000	3,200	.....
Sacramento	7,200	6,400	800	.....
Alaska	1,080	1,080	.....	.....
Arizona	5,400	5,400	.....	.....
Eastern Oregon	2,700	2,700	.....	.....
Honolulu	3,600	4,000	.....	\$400
Idaho	5,400	5,400	.....	.....
Nevada	1,800	1,800	.....	.....
San Joaquin	5,400	5,400	.....	.....
Spokane	6,300	6,300	.....	.....
Philippines	900	900	.....	.....
Utah	3,600	4,000	.....	400
	<hr/> \$149,580	<hr/> \$138,580	<hr/> \$11,800	<hr/> \$800
FOREIGN—				
Brazil	\$1,170	\$500	\$670	.....
Canal Zone	1,170	1,742	.....	\$572
Cuba	1,350	1,350	.....	.....
Haiti	540	1,000	.....	460
Liberia	1,170	1,170	.....	.....
Mexico	540	540	.....	.....
	<hr/> \$5,940	<hr/> \$6,302	<hr/> \$670	<hr/> \$1,032

SUMMARY

Province 1	\$567,000	\$517,000	\$50,000	.....
Province 2	1,027,080	849,180	177,900	.....
Province 3	757,800	645,600	112,200	.....
Province 4	230,400	219,833	10,567	.....
Province 5	474,300	458,347	15,953	.....
Province 6	153,900	123,500	30,400	.....
Province 7	144,000	116,160	27,840	.....
Province 8	149,580	138,580	11,000	.....
Foreign	5,940	6,302	.....	\$362
China, Japan and Miscel- laneous .....	.....	75,000	.....	75,000
	<hr/> \$3,510,000	<hr/> \$3,149,502	<hr/> \$330,498	<hr/>



CEREMONY OF FEET WASHING AT THE CHURCH OF THE HOLY
SEPULCHER, JERUSALEM

During Holy Week this ancient observance always attracts a large crowd which views the scene from every available point of vantage

From Bishop MacInnes to the American Church

Tells of Gratitude for Good Friday Offering and for the Cooperation
of the Rev. C. T. Bridgeman in Jerusalem

By the Right Rev. Rennie MacInnes, D.D.

Bishop in Jerusalem

IT is a very real pleasure to me to accede to the request that I should write a short message from Jerusalem to THE SPIRIT OF MISSIONS. I know what a very wide circle of readers the paper reaches and doubtless there are amongst them numbers who will this year, as often before, give their offerings on Good Friday to the Church which is in Jerusalem.



ONE OF THE BURDEN
BEARERS OF THE EAST

I wonder if any of you have the least idea how deeply we all—and I in particular—appreciate your fellowship with us in every effort we make for the moral and spiritual uplift of the peoples of the Holy Land.

To me, as to my revered predecessor, the late Bishop Blyth, it has always been a source of deep satisfaction that the Episcopal Church of America, and indeed, individual members of other churches there also, have for so long shown interest of a very practical sort in the work here by contributing generously to our funds.

The money itself is of great value to us. Without it the work would be largely crippled. It is impossible adequately to express our thanks to you all for sending it year by year. But, believe me, it is not the actual money that sends a thrill through my soul, but

the spirit in which you give it. Ever since my consecration in Westminster Abbey in 1914, as Anglican Bishop of Jerusalem, and your representative in Palestine, I have understood something of what that spirit is, but it was not till my visit to the United States just over three years ago that I realized it to the full.

During that three months' tour it was my privilege to speak about Palestine more than a hundred times in seventy different places. I made no appeal for funds. I felt that it would be quite out of place for me to do so. What I tried to do was to tell you about the work which your gifts have enabled us to carry on these many years past, and to thank you for them in the name of the Lord.

Let me, then, tell you what struck me so forcibly in all those places visited. It was the keen interest and satisfaction with which people allied themselves with us in tackling our task. They showed over and over again that they gave, not grudgingly nor of necessity, but very cheerfully indeed to the work of the old Mother Church of England in the Mother City of our Faith, the home and origin of our Communion.

I cannot tell you how deeply this open-hearted generosity has touched me. You have vast burdens of your own to bear, in every part of the world. But there is this one little country—the Holy Land of old—where, instead of setting up a separate organization or mission of your own, you join with us, in the unity of the Spirit, in the endeavor to bring life and peace and happiness to every dweller in the land.

Since my visit to the States your co-operation has gone further still, and there is now attached to my staff here

in Jerusalem a priest of the Episcopal Church of America, the Rev. C. T. Bridgeman, who—without any additional charge upon our funds—is working with us here, taking part in everything that we do, and identifying himself in every possible way with all our efforts.

This seems to me the very spirit of unity—unity in service. I rejoice with all my heart that it is in the home of Jesus our Lord on earth that it is manifested.

After reading what I have written, I

trust you will be able to realize what a very real and constant inspiration it brings to me and to all my fellow-workers to have this—your support. I pray earnestly that to you also, as likewise to all the members of our Communion in Great Britain, Canada, South Africa, India, New Zealand, Australia, China and Japan, much of the same inspiration may come—born of our fellowship in Christ Jesus—every time you give your offerings on Good Friday to Him Who is the Lord and Master of us all.

Rennie Mac Innes.
Anglican Bishop of Jerusalem.

Holy Week and Easter in Jerusalem

Devout Pilgrims of All Nations Follow in Our Lord's Footsteps During
His Last Week on Earth and Unite in Worship at the
Place of His Resurrection

By the Rev. Charles T. Bridgeman

American Educational Chaplain in Jerusalem

EASTER in the Holy Land, and especially in Jerusalem, is a time when all the manifold things which make this the holy land for three religions find their expression. The Jewish Feast of the Passover, the Christian Easter, and the Moslem Feast of Nebi Musa (the Prophet Moses) all come within a few weeks. To attempt to set forth all that happens during the three weeks of crowded services would take many articles, but perhaps an account of the main events centering about the celebration of the Western date of Easter would be of interest.

Spring in Palestine is a time of hope and beauty. Further advanced than the season in the northern United States

and England, it is the time when the barren hills of Palestine and even the rocky places blossom forth with myriads of flowers, the otherwise brown fields are green with young grain, and the warm air of early summer has replaced the chill damp winds of February. At such a time of general happiness came the tragic rejection of their Messiah by the Jews of old and with more appropriateness the glorious message of Easter morning.

Palm Sunday properly begins the Easter services. The ancient custom in Jerusalem is for the various religious communities to go to Bethany and make a pilgrimage over the Mount of Olives, along the route followed by our Lord

HOLY WEEK AND EASTER IN JERUSALEM



OUTSIDE THE WALLS OF JERUSALEM

The sheer high walls of the Holy City rise abruptly from the steep valley of the Brook Kedron beneath. It was this which gave Jerusalem of old the strength to resist many sieges

during His triumphal entry into the city. The Franciscans have observed this practice for centuries. Of late years the Anglican bishop in Jerusalem has done likewise for the English-speaking peoples. Last year Palm Sunday was one of the days when a belated winter storm swept across the sky in high banked clouds. But as a company of about one hundred assembled at Bethany the clouds broke and the hot sun tempered the dampness of the air.

Bethany today suggests in its character the town of our Lord's time. It is a small village of some fifty houses, two miles from Jerusalem on the road to Jericho. The present inhabitants are Moslems, who still wear the characteristic Eastern dress, which has been little changed down the ages. Their houses are typical of the country, simple stone structures, with flat roofs to catch the winter rains, and arranged along the roadside in a straggling line.

Bishop MacInnes met us by the ruins of an old Crusaders' castle that stands there. Nearby were to be seen the ruins

of a church which once stood on the traditional spot of the house of Mary and Martha, while off to one side was to be seen the tomb cut in the rock from which Lazarus issued. It is a shaft sunk in the rock for some twenty feet and terminated by a small burial chamber.

Our services consisted of hymns, certain portions from the Pilgrim Litanies prepared by the late Bishop Blyth, and appropriate prayers. Our path to Jerusalem was over the old donkey track which leads across the shoulder of the Mount of Olives to the city. We clambered over the stones in a long procession headed by the bishop. At Bethphage we stopped for more prayers. Continuing our way we gradually reached the ridge of the Mount, still covered with olive trees, and paused again on the summit where we had our last look back into the beautiful valley behind us.

Turning our eyes reluctantly from the beautiful scene behind, we faced the Holy City, which now was visible across

the rocky valley of the Brook Kedron. Its sheer high walls rise abruptly from the steep valley between, giving it that almost impregnable strength which so often defied the invader. Within the walls the most conspicuous building is the Dome of the Rock, the Moslem shrine that they have built on the place where of old stood the Temple of Solomon. The symmetrical dome and the arches of the courtyard stand forth in the great area which Herod made to surround the temple. Beyond are the crowded flat-roofed houses, interspersed with spires and towers, slender minarets, and dearest of them all, the two domes that surmount the Church of the Holy Sepulchre. In our Lord's day this portion was still outside the walls of the city, but in general aspect the place cannot have changed very greatly. In commemoration of our Lord's weeping over the city we held our last service, taking in the rich significance of His lament "O, Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto her! How oft would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!"

A service on Maundy Thursday evening in the Russian part of the Garden of Gethsemane constitutes the second great event of Holy Week for the English and American communities. The night was brilliantly clear, a full moon having risen over the Mount of Olives early in the evening. Our party, walking down from the cathedral, met throngs of people coming out of the city to join in one of the several services which are held in the Garden this holy night. The warm air, the fragrance of our brief spring, and the soft light of the soaring moon in an unclouded sky made the countryside beautiful beyond desire. The Latin part of the Garden near the road, where are the ancient olive trees, was crowded with a constant stream of pilgrims and devotees. We passed by them up the hill to where the Russian Church of

Saint Mary Magdalene lifts her gold, onion-shaped domes, so characteristic of Russia, above the dark mass of cypress trees and olives. Off in one corner of the garden, where some lights twinkled, we heard the hymns of the American colony holding their service. As we climbed past them to the Church, we found a group of Arab Christians holding another service. We pushed on till we were well up on the slope of the Mount of Olives among the low branches and twisted trunks of the tree from which the Mount is named. From here we could look down at Jerusalem spread before us across the Kedron. Its almost indescribable beauty in the moonlight made it a fit symbol of the Heavenly City.

Our place of service was lit by a few lanterns, that showed a large silent crowd in the shadows of the trees. The various high officials of the Government, soldiers, pilgrims of many races, old people and children, were waiting. We sang unaccompanied the old familiar hymns of the Passion, the Story of the Agony in the Garden was read by Bishop MacInnes, and Bishop Gore, who was visiting in Jerusalem, gave us a simple meditation on the subject. Little imagination was needed to see again the drama which was acted so long ago under these trees, with the Pascal moon riding high overhead and the dream city beyond.

On Good Friday we were to have a Three Hour Service conducted by Bishop Gore, but before it I visited the Church of the Holy Sepulchre to see the Chapel of Calvary. The Church is so built as to cover both the place of the Tomb and, some hundred or more feet away, the hillock upon which stood the Cross. To reach the Calvary Chapel it is necessary to climb up steep steps from the main body of the Church, as naturally it is on a higher elevation. One there finds a small two-aisled church not more than fifty feet square. In one aisle is the Altar of Calvary, which being in the care of the Greek Orthodox Church is of Byzantine type. In the

HOLY WEEK AND EASTER IN JERUSALEM

other aisle is the Latin Altar of the Raising of the Cross, while between them is the small Latin shrine of the *Stabat Mater*.

As I entered from the sunlight outside it was difficult to see anything except the mass of devout worshipers kneeling before the altars and the points of lights where some dozens of flickering oil vigil lamps were burning. Here all day long on Good Friday, as indeed in a measure all through the year, come a steady stream of humble pilgrims, to think and pray near the spot where of old the great tragedy was enacted for us. In the semi-darkness of twinkling lights the busy sun-splashed world outside was cut off and we were transported back to the day when the light and joy of spring was darkened because the Chosen People had rejected and crucified their Saviour.

Easter morning broke clear, with a cool wind from the west. To visit the Holy Sepulchre was naturally a first duty. As I entered the wakening city the first rays of direct light struck across the Mount of Olives and bathed with gold the high domes and minarets. Bells rang out a joyful welcome and soon the city would be up and about. The narrow cobbled streets still rang with a hollow sound under the feet of the early churchgoers, and the *Suk* or market was deserted. Nearing the Church of the Holy Sepulchre, the people became more numerous, until about the doors we found a vast number, while within Mass was being said in the chapel which covers the Holy Tomb. The Tomb, when found in the time of

Constantine, was covered by his order with a great circular church surmounted with a dome. In general outlines the same building stands today, though through the ages it has been added to in many ways. As one enters the rotunda the eye immediately lights upon the small chapel-like canopy which covers the actual tomb. This morning the canopy was brilliantly lit with hundreds of candles and oil lamps. About the tomb stood and knelt the faithful worshipers, of whom many were pilgrims from America and Europe who were realizing the ambition of a lifetime to be in Jerusalem on Easter morning and to worship before the Tomb whence our Lord rose. To the Latins and other Westerners was added the varicolored throng of Copts, Armenians, Greeks and Abyssinians, who this day, owing to the difference between Eastern and Western calendars, were celebrating Palm Sunday with elaborate services. Here was gathered a congregation representing all nations and all parts of the Christian Church, united in a common devotion to the Risen Lord.

Owing to the fact that the customs which determine who shall have services in the Holy Sepulchre go back many centuries and take no note of the Anglican Church which so recently has come to Jerusalem, it is not possible to have our services there on this day of days. But on such occasions one forgets the differences between East and West, Latin, Anglican and Protestant, and joins in the worship of all who are remembering there our Lord's Passion and Resurrection.



A CARAVAN CROSSING THE EASTERN DESERT

Some Timely Suggestions for Lenten Reading

Bishop Rhinelander, the Rev. Dr. Stewart and Two Secretaries of the National Council Furnish Additional Lists of Books

THE SPIRIT OF MISSIONS stands for year-round reading but ventures a special stress upon this mode of mental and spiritual growth in the Lenten Season. Last month we presented lists of books furnished by Bishop Fiske and Dr. Sturgis. This month we give additional suggestions for general reading from Bishop Rhinelander and the Rev. Dr. G. C. Stewart, of St. Luke's Church, Evanston, Illinois. The Rev. Charles N. Lathrop, Executive Secretary of the Department of Christian Social Service, stresses the social ideal and the Rev. John W. Suter, Jr., Executive Secretary of the Department of Religious Education, gives an interesting list of books for and about young people.

By the Rev. C. N. Lathrop

1. *Social Teachings of the Christian Year.* By Vida D. Scudder. (Dutton \$2.50)

This book takes its place in the highest rank of devotional literature in the Church. With a Catholic background, the author applies the principles of the Incarnation to human relations in our modern world. Some of these applications are startling and daring. Yet always there is the calm of one who has in her own devotional life entered the Holy of Holies and has her anchor there.

This book is known in England much more widely than in this country. It merits greater attention here from the

members of the author's own Communion.

2. *The Wicket Gate.* By Studdert Kennedy. (Doran \$1.50)

Studdert Kennedy says: "The social life must be brought right into the heart of our devotion, and our devotion right into the heart of our social life. There is only one spiritual life, and that is the sacramental life—sacramental in its fullest, its widest, and its deepest sense, which means the consecration of the whole man and all his human relationships to God. There must be free and open passage between the sanctuary and the street."

This statement suggests the character of this book.

By the Rev. John W. Suter, Jr.

1. *Education of the Modern Boy.* Various Headmasters. Small, Maynard. \$3.00

An interesting study of the American boy between the ages of 12 and 18, especially as this boy is seen against the background of the American Boarding School. This book is marked by a sensitiveness to the larger currents of our national life.

2. *Creative Youth.* Hughes Mearns. Doubleday Page. \$2.50.

Church school teachers and superintendents in particular, and also parents of High School children may gain from this book many good ideas on general education which can readily be trans-

ferred to the field of religious education.

3. *Messages.* Aelfrida Tillyard. Faith Press, London. \$0.90.

An excellent series of very human and truly religious meditations for boys and girls in their teens. The tone of this book is remarkably wholesome and reverent.

4. *The Religion of Undergraduates.* Cyril Harris. Scribner. \$1.25.

A brief and charmingly written study of the American college undergraduate, especially as he appears in an Eastern University.

5. *Hymn Stories.* Elizabeth Colson. Pilgrim Press. \$1.25.

In this book of programs a very

SUGGESTIONS FOR LENTEN READING

gifted member of our Church has prepared some dramatic services which are within the reach of the average school, average leaders and average talents. The weekly services are built upon the stories of twelve hymns, one for each month.

6. *A Child's Prayers to Jesus*. Father W. Roche. Longmans Green, \$0.65 cloth, \$0.40 paper.

A very devotional, beautifully written collection of prayers, mostly in verse, written by a Roman Catholic priest who shows a thorough understanding of chil-

dren. Many of the prayers are appropriate for all sorts of Christians.

7. *The Dawn of Religion in the Mind of the Child*. Edith Mumford. Longmans Green. \$1.25.

8. *How We Can Help Children to Pray*. Edith Mumford. Longmans Green. \$0.75.

9. *Curriculum of Religious Education*. George Herbert Betts. Abingdon. \$3.00.

10. *Methods in Teaching Religion*. George Herbert Betts. Abingdon. \$2.50.

By Bishop Rhinelander

In Defense of Christian Prayer, by E. J. Bicknell.

Prayer in Christian Theology, by A. L. Lilly.

Miracle and Its Philosophic Presupposition, by F. R. Tennant.

These three books are inexpensive.

Sharing in Creation, by Professor Bell of the Virginia Seminary.

The Approach to Christianity, by E. G. Selwyn.

Science, Religion and Reality. Essays by various authors edited by Joseph Needham.

By the Rev. G. C. Stewart, D.D.

Science and Religion.....Thomson

Belief and Practice.....Spens

Belief in God

Belief in Christ

The Holy Spirit and the Church

Bishop Gore

How God Inspired the Bible

How to Read the Bible

St. Paul's Life and Letters

People's Life of Christ

The Gospel of the Hereafter

Paterson-Smyth

Tut-ankh-amen and Egyptology

Mercer

Life and Times of Jesus.....Grant

The Episcopal Church.....Atwater

What a Church Ought to Be...Wilson

The Conquest of the Continent

Bishop Burleson

Stories of African Life..Bishop Overs

Talking with God.....Kensington

Prayer and Some of Its Difficulties

Cary

Christianizing the Social Order

Rauschenbusch

Christ the Truth

Temple

The Greatest Book in the World

Newton

The Finality of Christ.....Orchard

WE are glad to announce that Miss Lindley's Noontday Meditations as given in New Orleans are ready for distribution and may be obtained from the Church Mission House, 281 Fourth Avenue, New York, for ten cents per copy. We know that these Meditations will long be remembered by those who were privileged to have a part in them. Both in their simplicity and depth of spirituality they will be recalled with gratitude always.

THOSE who are not members of study classes will find the textbook on Latin America for this year, *That Freedom*, by the Rev. A. R. Gray, D.D., profitable reading for Lent. In line with this are *Looking Ahead With Latin America*, by Stanley High (price 50 cents), and the *General Church Program* (50 cents), which devotes more than 20 pages to Latin America and contains an ample bibliography of the various fields.

St. Luke's International Hospital, Tokyo, Needs a Library

The Church Periodical Club Comes Again to the Rescue and Will Make
This Its Major Effort for the Present Year

By Rudolf Teusler, M.D.

Founder and Director of St. Luke's International Hospital

ONE of the most important developments in connection with our Mission Hospital in Tokyo is the prompt rehabilitation of our library for medicine and allied subjects. The establishment of this library is so important that the editor of *THE SPIRIT OF MISSIONS* has consented to devote an entire article to the subject.

Until the World War there was very little demand in Tokyo for the medical literature of either the United States or England. Japanese medicine, founded upon the German school and until recent years taught largely in German in the universities, sought its textbooks and references practically only in the German language. For twenty-five years St. Luke's has steadily tried to impress upon the medical profession in Japan the importance of a closer understanding and better knowledge of the developments of medicine in America and in Great Britain. Following the Great War, and stimulated by the brilliant surgery of the Allies, together with the research work now being carried on in the United States and the British Isles, the medical men in Japan are undoubtedly becoming more receptive and are understanding more clearly the importance of investigating and adopting the developments of medicine in the English-speaking nations.

The generous action of the Rockefeller Foundation in inviting to the United States, some three years ago, a group of the most representative medical men and educators of Japan has played an important part in this awakening. Also, through the granting of Fellowships by the Rockefeller Foundation, a number of carefully selected Japanese graduate

physicians are coming to this country for post-graduate courses, averaging two years in our best university centers. In addition, it is now not an uncommon plan to have Japanese graduate medical students who have completed their studies in Europe return through the United States for a period of several weeks' or months' study and investigation.

The Department of Education of the Japanese Government sends yearly a number of their best men abroad for post-graduate specialized training. In the early eighties Japan practically decided that she would develop her medicine along German lines and at that time it was a wise decision, because without question the laboratories and research work in Germany led the medical profession throughout the world. A few German professors were invited to Japan, and two of them, Dr. Scriba and Dr. Baeltz, men of international reputation, devoted their lives to building up in the leading medical school in Japan, the Imperial University of Tokyo, a system of instruction and clinical medicine patterned upon German standards. Dr. Scriba and Dr. Baeltz have been rightly designated by the Japanese people the "Fathers of Surgery and Medicine," respectively, in Japan.

These facts with regard to the influence of German medicine in Japan are interesting because they indicate clearly how important it is that we introduce into Japan, and maintain a thoroughly modern English medical library, as complete as it is practicable to make it. St. Luke's, as the only American Hospital in Japan, is the logical place for the installation of such



MISS HELEN LADE IN THE TEMPORARY LIBRARY OF ST. LUKE'S

St. Luke's Hospital cannot develop successfully unless it has under its own roof a thoroughly modern library of medicine, surgery, research and allied subjects

a library, and because of the training not only of its Japanese physicians, but of many of its Japanese nurses in the United States, and the American standards for which it stands in the Empire, the creation of this library has become one of the most important developments of the work.

No department of a hospital center is of more importance than its library, and although the general public may not thoroughly realize this fact, because the books are in a sense hidden within the walls of one room, accessible almost exclusively to the members of the profession, and in a quiet part of the hospital to avoid disturbance, yet every physician recognizes how helpless he would be had he not within immediate reach the text-books and magazines which keep him in contact with the immense and rapid developments of his profession. It is not an exaggeration that St. Luke's cannot really develop successfully, unless it has under its own roof a thoroughly modern library of medicine, surgery, research, and allied

subjects necessary for a physician.

Our large hospitals here in America each has its own library for the use of the staff, but the comparison does not at all describe the situation when we remember that throughout all Tokyo, in fact, throughout all the great Empire of Japan, there is not another library of English medical books available, and that only as we build up our library in St. Luke's can we hope to meet the very great field of usefulness immediately at our doors.

About a year ago, in connection with St. Luke's, there was inaugurated an American Medical Society of Japanese trained in the United States. This organization is still in its infancy, but there are some fifty members and it will undoubtedly prosper. Our hospital library will be of very great value to this organization, an incentive for better work and an authoritative understanding of modern medical standards here in the United States.

A very important reason for developing the library is the need of our School

THE SPIRIT OF MISSIONS

for Nurses for books of reference. The teachers in the school are members of the regular staff of the hospital, and in the preparation of their lectures, and in fact in all of their work in the school, a good medical library is a necessity. A complete file of American medical magazines should be maintained and the whole staff is deeply grateful to the Church Periodical Club for the very thorough way in which they have supplied us during the past year with the current issues and old files of medical magazines. In spite of the fire of a year ago, when fully two-thirds of the hospital was destroyed and half of our library, through the generosity of the Church Periodical Club the library is once more being rapidly restocked. In our present hospital we have allotted double the room space previously set aside for library purposes in the destroyed buildings.

In consultation with several prominent physicians in Japan and the United States, lists of the needed medical books have been carefully prepared and these are in the hands of Miss Mary E. Thomas, Executive Secretary of the Church Periodical Club. To avoid duplication and ensure securing the most needed books first, the orders are placed by the Church Periodical Club direct with the publishers.

With the development of social service work in St. Luke's Hospital, and the care of public school children, it is necessary to add to the library textbooks, magazines, posters and charts for this service.

The library is in the Administration wing of the central building of the hospital, within easy reach of the doctors and nurses but enough out of the main current of the life of the hospital to allow for quiet and reasonable comfort, in spite of all of our work being conducted at this time in barrack buildings. In the plans for the new St. Luke's ample space is provided for a large library near the main entrance to the hospital, making it easily available to professional men in the city for reference or research work. Later a Japa-

nese nurse, with especial training as a librarian, will be placed in charge and every facility provided to the right kind of professional men in Tokyo for their unrestricted use of the books and files of magazines.

From experience I have learned that it is perhaps more difficult to interest friends in the creation of our library, than in gifts for the actual erection of needed buildings. It is a fact, of course, that a hospital does not consist of the buildings, but really of the staff, its intellectual efficiency, its loyalty and the extent to which coöperation and team work are established in the institution. A library partakes actively of this spiritual and ethical life of the hospital, and incorporates itself almost unconsciously into the living, working organization, more than any other material equipment which can be supplied to the institution. For this reason, I have no hesitancy in appealing very strongly for support, through the Church Periodical Club, to all who are interested in the welfare of St. Luke's, that we may soon secure the needed funds and gifts of books to bring up to date this library which forms so vital a part of the ministrations of the hospital. I wish again to express my thanks, in the name of St. Luke's and personally, for the generous response already made to this appeal and my appreciation of the decision of the Church Periodical Club to make this work its major effort during the coming year.

HAITI guarantees \$1000.00 in gold as its budget quota for 1926." This is the inspiring message that comes to the department from Bishop Carson. This cable indicates that the little district proposes to pay 165 per cent of its budget quota of \$600.00. If the readers of this issue will turn to page 179 and peruse Mr. Hoster's story of his visit to Haiti they will begin to realize what such a message means. What wonderful possibilities would open up if the dioceses in the United States should follow the lead of the little Black Republic!

The Genesis of Patriotism in China

I. Isolation of "The Middle Kingdom" Engendered Belief in Her Superiority and Hatred of the Foreigner

By the Right Rev. Daniel Trumbull Huntington, D.D.

Bishop of Anking

This is the first of a series of articles by Bishop Huntington which it is hoped will appear in successive issues of THE SPIRIT OF MISSIONS. The Bishop expected to conclude the series during the course of his return voyage to China, but plans of that sort and transoceanic mails are uncertain.

WHEN I first went to China in 1895, and for about seven years thereafter, so far as I can recollect I never heard the word "patriotism" and for practical purposes I doubt if it existed. Now everything is "patriotism" and "patriotic"—patriotic cloth, patriotic umbrellas, patriotic cigarettes. I do not mean that Chinese did not love their country, but that love had not found verbal expression and was of a very different sort from the modern brand of patriotism which is the dominant feature of young China, and to a large extent of old China also, at the present time. In the old days no Chinese would be buried out of his country if it could possibly be avoided, but it was not only his country but his home town that must be the place of his burial. Chinese had done and were doing great things for their country, but that was not "patriotism." It was "loyalty" and related quite as much to the emperor as to the country.

Perhaps the real reason for this seeming lack was that it had not occurred to China as a whole that there was any other country which was at all comparable to theirs. Theirs was the "Great Country" the "Middle Kingdom," the "Flowery Land." All others were "the barbarians of the north and the south," "the wild tribes of the east

and the west." This too was not so strange. In all her long history China had but once come into intimate contact with any country which was at all on the plane of civilization which

she had attained. She had met Monguls and Manchus—fought with them and sometimes been conquered by them and absorbed them into her civilization. She had given the torch of learning to Thibet and Central Asia. Siam and Annam had learned the arts from her. Japan and Corea had gotten their start in life from the Middle Kingdom. She was the center of all civilization and culture. The only country from which she had received anything important was India. Beginning in the second century



THE RIGHT REV. D. T.
HUNTINGTON, D.D.
Bishop of Anking

Buddhist missionaries had come from India to China and Chinese students and pilgrims had gone to India to learn Buddhism at the source. To gain this learning they had braved the dangers of the great mountain passes of the Himalayas or the perils of the passage by sea and had spent years studying and writing and translating. The result was Chinese Buddhism, and even that is regarded by the Confucianists as more of a liability than an asset. Of course there had been some contact with other highly civilized countries—Rome and Persia and mediaeval Italy—but no permanent impression had

been made. It was therefore not strange that China regarded herself as the natural superior of all lands. This accounts for her attitude of insufferable superiority towards Western nations during the greater part of the nineteenth century, an attitude which led to the Opium War. China had a perfect case and declined to discuss it but burned the opium. England then had practically no choice but to declare war or own herself a tributary state, which is what China thought she was. It led to disaster for China and the same attitude may lead to disaster for other countries if they persist in it. Conscious superiority is not healthy for man or nation.

China also hated the foreigner. That also was inevitable. When one nation regards another as inferior and that nation refuses to take the same view of the matter and proceeds to demonstrate that at least in the matter of war she is superior, hatred naturally results. This led to the Boxer Uprising with its disastrous ending. It was the last attempt of Old China to drive the foreigners into the sea and restore the old order. The Empress Dowager decided that she must accept Western civilization and set about reforming everything. The old system of education was the first to go. The examinations which had been going on for over 1,500 years were first changed to include mathematics and other western subjects and then abolished altogether. A new system of schools was introduced. For these schools teachers were needed and the

supply in China was entirely inadequate, consisting mostly of young men trained in mission schools. There were no facilities for training them in China so they must go abroad. The nearest, most convenient and cheapest place for them to go was Japan, so to Japan they went by the thousand. At one time there were twenty thousand Chinese students in Tokyo and most of them were short-term students who received instruction through interpreters and stayed less than a year. They learned many of the things that the Empress wanted them to learn and many others which were not at all in her thoughts. In Japan they came under the influence of one of the most brilliant agitators of modern times, Dr. Sun Yat Sen. There was a price on his head in China so he naturally stayed away, but the Empress kindly handed him the pick of the youth of the empire in Japan. He made the most of his opportunities and the way in which the young men responded was astonishing. He was a violent patriot and an uncompromising republican, and more moderate reformers had no chance against him. Practically all the students came back convinced republicans and ardent patriots and proceeded to spread his teaching throughout China. His books were not to be had at bookstores and were forbidden the mails, but every returned student had a box of them and loaned them freely among his friends. How this patriotism worked out and its general effect on the country I will try to show in a later article.

A Suggestion to Our Subscribers

MANY of our readers are in the habit of mailing their copies of THE SPIRIT OF MISSIONS to friends as soon as they have read them. Under the new rates of postage for second class mail six cents is required to forward each copy or seventy-two cents a year. For a few cents more (or one dollar) the magazine would be mailed direct from

this office, saving our subscribers the trouble of remailing, and at the same time permit them to have them on hand for future reference.

If all our subscribers who send on their copies of THE SPIRIT OF MISSIONS to another address would do this, many thousands would be added to our mailing list.



THE LOUNGE IN THE NATIONAL CHURCH CLUB FOR WOMEN

This spacious sun parlor with a beautiful view over the city affords a luxurious resting place for visitors to New York

A National Church Club for Women

Churchwomen Visiting New York Should Avail Themselves of the Advantages of Membership—Special Inducements Offered to Missionaries

By Helen R. Stetson

Second Vice-President National Church Club for Women

SEVERAL years ago, a group of Churchwomen got together and decided that there should be in New York a Club exclusively for the women of our Church. Similar clubs for men exist in many states and nothing of the kind had been organized for women.

At first, as an offshoot of The Churchwomen's League for Patriotic Service, the Club was formed and housed at No. 9 Park Avenue. Having outgrown these quarters, the Club is at present situated at 130 East Fifty-seventh street, in the new Allerton Hotel for Women. The bedrooms occupy nearly a whole floor and on the top floor is a large lounge or sun-parlor

overlooking the city for miles around.

This in turn is only a temporary home as the Club is looking forward to having a real house of its own as soon as a larger membership justifies the necessary expenditure.

This year an important step was taken when the Club was incorporated under the name of The National Church Club for Women, Inc., and it is now an independent organization. To be eligible for membership a woman must be in good standing in the Episcopal Church, loyal to the Constitution of the United States of America and obedient to the Canon laws of the Church.

The Club is conveniently located,

near subway, surface cars and busses. The rooms are comfortable and cheerful, and the lounge not only affords a pleasant and attractive place in which to rest or meet friends, but is also available for missionary meetings, bazaars or social gatherings, doing away with the necessity of asking for the use of private drawing rooms. The restaurant in the hotel is available to Club members, and private dining-rooms may be engaged for luncheons or dinners.

For members the rental of bedrooms for transient or permanent guests is very reasonable: Without bath, per day, \$2.50-\$2.75; per week, \$15.50-\$17.00. With bath, per day, \$3.00-\$3.50; per week, \$20.00-\$22.00. There is a slight advance in price for non-members.

It is interesting to note that among its membership of nearly eight hundred women, over twenty states are represented. This shows a national interest.

While supplying a safe and pleasant home for Churchwomen coming alone to New York, the main object of the Club is not alone to be social and practical. It hopes to establish an association of Churchwomen whose loyalty to Christ and His Church will strengthen the forces of the Christian religion in the nation and develop personal devotion to high ideals and the maintenance of moral standards. With this in mind the Club has arranged this year for two courses of lectures, during Lent. One course, for young people, is to be given by the Bishop of New York, in St. Thomas's Church, on Thursdays at five o'clock. The other course, on the Creed, will be given at the Club, at ten-thirty o'clock on Monday mornings, by Miss Van Kirk.

On Wednesday afternoons during the winter season the members are asked to some delightful entertainment or to afternoon tea.

The bulletin board keeps one informed of the Church services throughout the city, and the secretary is most helpful in forwarding mail and supplying all necessary information to strangers in New York.

From an experiment the Club has become a necessity, and its success and steady growth is proving that our Churchwomen, both in the city and throughout the country, enjoy and appreciate the many advantages of membership.

The dues, so low that they are within the reach of all, are as follows: Founder, \$1,000.00. Life, \$250.00. Sustaining member, \$25.00 or more annually. Annual, \$10.00. Initiation, \$10.00. In the case of missionaries, deaconesses and the wives and daughters of clergymen the initiation fee of \$10.00 is not required.

Application for membership should be made to the secretary, Mrs. Samuel Seabury, 130 East Fifty-seventh street, New York City. Any information will be promptly supplied by the Executive Secretary, at the same address.

As the Club membership includes women of varied types of Churchmanship and from so many states in the Union, a fine spirit of Christian unity prevails, reaching literally from sea to sea.

In view of the very low dues, it is earnestly hoped that members will realize how much good they can do by continuing their subscriptions for the benefit of those to whom the Club is filling a real need, as each ten dollars brings us one step nearer to a Club House of our own, and a realization of the cherished plans of the founders.

A Day of Intercession by the Staff of the National Council

A DAY of Intercession for the coming of the Kingdom of God will be held by the staff at the Church Missions House on Wednesday, March 10.

Bishop Murray says: "We should be glad if all of our people, clergy and laity, could find some time that day to intercede with us before God for His guidance and blessing upon the Church."

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



AN EASTER PROCESSION IN THE STREETS OF BETHLEHEM

The candles borne by the people are lighted at the holy fire. The flame is passed from candle-bearer to candle-bearer until all the tapers are lighted



THE CLUB HOUSE OF THE CHURCH STUDENTS AT THE UNIVERSITY OF WYOMING

This attractive home for the Church students who attend the University of Wyoming at Laramie is under the direction of the Rev. F. G. Harkness, student chaplain



SEWING HOUR IN HOFFMAN ST. MARY'S SCHOOL FOR COLORED CHILDREN

This school in Mason, Tennessee, stands high in the county. It has 239 pupils, housed in inadequate buildings



CLINIC IN ST. LUKE'S HOSPITAL, SHANGHAI

The senior class of St. John's Medical School, St. John's University, is studying a patient who is suffering from drastic treatment given by a native doctor



THE MEDICAL STAFF OF ST. LUKE'S HOSPITAL, SHANGHAI

The two Americans are Dr. H. H. Morris (left), medical chief, and Dr. J. C. McCracken, one of the surgical chiefs



THE BOY SCOUTS OF THE MIDDLE SCHOOL OF BOONE COLLEGE, CENT
JACKSON MEN

*The leader on the bank at the extreme right is John Roots, son of the bishop. Yo
behind which is the new property which Bishop Gilman has purchased in the name
pool is to be located eventually. The alumni are now engaged in raising mo*



CENTRAL CHINA UNIVERSITY, WUCHANG, CHINA, AT DRILL IN FRONT OF THE GYMNASIUM

to look closely to distinguish him. On the sky line may be seen part of the city wall of Central China University. At the right is a pile of broken stone where the swimming pool is to be dug. A new well is to be dug to supply water for the swimming pool



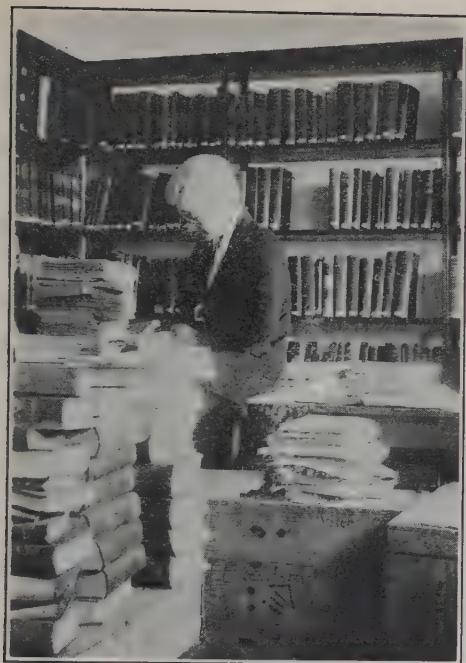
MAIL PLANE IN FRONT OF ST. MARK'S MISSION, NENANA, ALASKA
This was the plane which carried a nurse to Fort Yukon during the influenza epidemic of 1925



CHIEF THOMAS AND HIS DAUGHTER
Chief Thomas is a valued friend of the Mission at Nenana



A CLASS AT ST. MARK'S MISSION, NENANA
Edna Overton, the teacher, received all her training in the mission



LIBRARY OF ST. LUKE'S HOSPITAL, TOKYO
Dr. Elliott, who won international renown for her services in the World War, is reading up



AT THE HOSPITAL OF THE GOOD
 SHEPHERD, ARIZONA
This hospital is engaged in a valiant fight against trachoma, the curse of the Navajoes



THE TRAINING SCHOOL FOR BIBLE WOMEN IN SENDAI, JAPAN
Deaconess V. D. Carlsen sits in the middle of the front row. The clergyman is the Rev. W. F. Madeley



A CHRISTENING PARTY AT GROS MORNE, HAITI

*In sequestered spots such as this groups of Christians bring their children for baptism.
The Rev. Elie O. Najac is the native priest in charge*



BISHOP CARSON AND THE CONGREGATION AT CASALEŠ

These people worship in a framework of bamboo with a roof of palm fronds called a church. They deserve something better

Three Other Latin American Fields

Haiti—Panama—Cuba

By William Hoster

Editorial Correspondent, THE SPIRIT OF MISSIONS

We present in this issue descriptive articles on our missionary enterprise in Haiti, Panama and Cuba. These conclude a series by Mr. William Hoster which began in the January number with the story of a visit to Porto Rico and the Virgin Islands and was followed in February by a description of a tour through the Dominican Republic.

These articles have been prepared in order of Mr. Hoster's itinerary, which was determined by convenience of travel. The whole series has been published at the beginning of the Lenten Season to provide additional material for study classes.

Adequate Equipment the Need in Haiti

Huts Built of Palm Branches Shelter Crowds of Worshipers—Bishop Carson Stresses Lack of Schools and Churches

WHAT of Haiti?

It is picturesque here at Casales, for instance, to see a roof of palm fronds resting upon a bamboo frame called a "church," into which four-score natives crowd for worship, while swine root outside and fowls scamper under the deal table from which Holy Communion is administered. Frequent repetition of such scenes brings you into agreement with Bishop Carson that the dignity and sanctity of the Cause to which the Church is consecrated require the more adequate and seemly equipment of church edifices which is one of Haiti's most pressing needs.

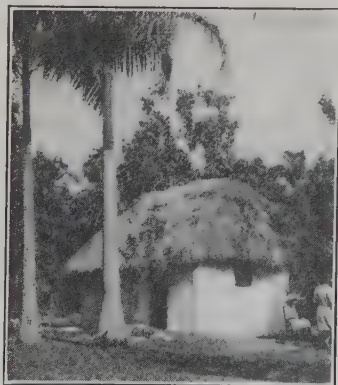
Here in Haiti, also, you learn of a native woman who soaked pages of the Prayer Book in a gourd of water which she drank in literal compliance with the pastoral injunction to read, and "inwardly digest." This savors of super-

stition, of course; but all hint of superstition will be banished if churches and schools are provided through which the light for which they are undeniably

groping may be carried to those lowly denizens of the Haitien bush. And there is no hint of superstition in the story of another native woman painfully lame, who walked to a confirmation service from Gros Morne to L'Acul, twelve miles distant in the jungle, with a dozen streams to ford. Finding the service at an end upon her arrival she trudged back and tottered to the door of the rectory in Gros Morne, tearfully plead-

ing that the Bishop formally receive her into the fold of the Church.

The picture of the confirmation service which followed—the solemn procession through the moonlit village, the rude altar in a tiny adobe chapel, lighted by a single kerosene lamp, the



CHURCH at LE TORRE, HAITI

prostrate figure of the native woman resting limp on the hard earth floor across a sagging altar rail of unfinished timber, the purple-clad bishop resting his hand upon her scant white locks; the whole framed in an arch of palm branches, is, in the mind of the writer, a missionary lesson for the ages.

In these gatherings of fifty, one hundred, two hundred natives in sequestered jungle spots—Gros Morne, L'Acul, Casales, Mirebalais, Archaie—one finds the most convincing evidence of sincerity and zeal. On such occasions Bishop Carson fares forth like an adventurer into the unknown, sometimes on foot, by airplane (see cover) or on horseback. Surrounded by a group of mounted cavaliers, himself astride a Haitien pony, the conquistadores for Christ gallop off along winding trails through the tropical jungle, a mass of cactus, palm, pine, mahogany and *lignum vitae*, with nature in her most radiant garb—now under the burning sun, again through forest fastnesses, dim, germ-laden, acrid and mysterious; fording streams, wallowing through bogs, cutting a path through thickets to the very heart of the bush where he finds his native congregation. In a clearing the faithful have reared a make-shift church over-night.

One views the scene with mingled awe and shame. Here, at De Landes, is a structure of palm bark, whitewashed till it glistens under the noonday sun. Inside, on the dirt floor, a score of benches of hewn timber, an altar of pine boards covered with a bed-sheet. But with what resonant and devout voices, echoing melodiously over the jungle, they recite the Creed, and repeat the Lord's Prayer. How they sing in the nondescript but beautiful Creole patois! You wonder at the miracle of it, for it is all the work of the devoted staff who, not only lacking churches but even the printed word, have taught these twenty-odd candidates for confirmation, picturesquely clad and unclad—children of ten and twelve, their elders of forty-five and fifty—the catechism, the prayers, the Commandments

and the Creed by the laborious process of word of mouth—line by line, until the class is letter perfect.

The service at an end, Christmas toys and candy are distributed to the children; and note the devices to which the Church workers must resort to carry the note of hope and cheer into the lives of these children who, in the unfolding years, will populate the cities of the Republic, and, if it is ever to be in this land, give force to the hymn which they have just sung in this grim solitude, *Jesus Shall Reign Where'er the Sun*.

To-day the mission workers have twisted cornucopias from illustrated pages of THE SPIRIT OF MISSIONS in which to put the Christmas candies—a practical device withal, for these containers will later be unrolled and the pictures find places on the walls of the native huts, letting just that much light and knowledge of the Word into the lives of these bush-dwellers. Then, more children having trudged to the service than presents have been provided for, the mission workers break up a box of tenpins—with us a gift for one child—and a pin each is given to ten anxious-faced little ones who run scampering off with cries of joy over their treasure trove.

Haiti, through Bishop Carson and the mute appeal of these isolated charges, is calling for all the help the Church in the United States can send her. It is a curious fact that, although but fourteen hundred miles from New York, Haiti is as far away from the United States, at least in the knowledge of our Church folk, as she seemed to that well-meaning Churchman who recently addressed Bishop Carson at Tahiti, which happens to be ten thousand miles off in the mid-Pacific. Haiti's history goes back to the days when Columbus first planted the Cross in Hispaniola. She has known the best and the worst of the Bourbon civilization of France. Human slavery early fixed itself upon the land, and the inevitable came when the fall of the Bastille lighted the fires of the French Revolution. Over-night, Tous-



CONGREGATION AT JEAN-JEAN, HAITI

The little palm-thatched church looks as if it would hardly hold the congregation which has gathered to meet Bishop Carson

saint L'Ouverture, himself a slave, led the revolt which drove the French administration from the Island. There followed the long and depressing era of dictatorships and revolutions, misrule, ignorance, tyranny and chaos which has continued through to the present generation.

To comprehend the full extent of the problem in Haiti to-day, reflect that the bulk of the people are descended from ancestors forcibly brought hither from their tribal haunts in the Congo country; that they have had little chance to improve in the interim; and that their civilization, in consequence, represents all the worst phases of the Revolution of '89, superimposed upon a background of African habits and customs including the curse of voodoo. Not all of the people of Haiti are ignorant and dwellers in the bush. There is a growing class of educated and cultured people in the Republic, self-respecting and eager for a change in the existing conditions. They are coöperating with the American officials at present in Haiti under treaty agreement, to banish the ignorance which holds back a land that

is one of the garden spots of the Antilles and ought to be a garden spot of the Church.

Here, in an area of 10,000 square miles, are upward of 3,000,000 people, with the climate of Southern France, a rich soil and latent possibilities for the production of sugar, cotton, coffee, timber and tropical fruits. It, too, awaits the awakening touch. Considering his limited resources, one marvels at the fifty mission stations which Bishop Carson is conducting with the assistance of about an equal number of native workers, clerical and lay. Bishop Carson believes that the future in Haiti will be best assured through the training of a competent force of natives here amid the conditions in which they will work; and has made a promising beginning with the Divinity School which he has established in Port au Prince. In the fact that he and Archdeacon Llwyd and Mrs. Estelle Royce are the only white workers in the district, he is emphasizing his dependence upon native help in the development of his plans. The Archdeacon is Dean of the Divinity School in addition to his other ac-

tivities, while Mrs. Royce, as Director of the Industrial School for Girls in Port au Prince, is not only training several score of native girls for lives of usefulness, but is engaged in an effort to promote and preserve the standards of the native Haitien art needlework which promises far-reaching results for good to the native women.

There are, in addition, to the missions in the hinterland the work among the American Occupational Forces at Port au Prince as well as at Cape Haitien and in some of the interior towns, a boys' school, a girls' school and a kindergarten in the capital, and of course Holy Trinity Cathedral, which will ultimately be displaced by the new edifice, the corner-stone of which has already been laid. A word needs to be said of this venture. The term "cathedral" is the most elastic in Church nomenclature. It means anything from a thatched hut in the jungle to the Cathedral of St. John the Divine in New York. What is now known as

Holy Trinity Cathedral in Port au Prince stands hidden behind a wall in the business section and is so small that scores are turned away at every service. It needs paint, it needs plaster, new flooring, new walls, a new roof, an altar worthy the name, new atmosphere and a becoming dignity, and a new location. In these Latin-American countries particularly, there must be an appeal to the eye as well as to the reason and to the heart. Here, a cathedral represents not only the dignity of the Cause—it represents as well the Church of God, and the people of the nation which sends forth its servants to preach His Gospel.

Thus Haiti. Bishop Carson does what he can. The Department of Missions coöperates to the fullest extent possible. In the final analysis Haiti is the problem of the whole Church—a pressing problem, because Haiti lies at our doors and is in fact an American problem, and a challenge to our Church and to our boasted civilization.

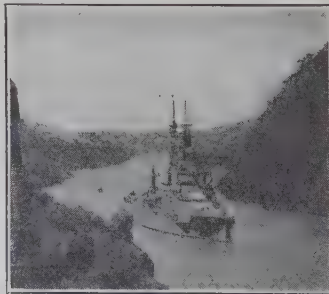
Down in Panama, Crossroads of the World

Bishop Morris Faces a Difficult Problem Under the Flags of Three Republics at an International Junction Point

PANAMA, likewise, has its own particular problem. Here is a missionary district spanning the dividing line between the two continents of the Western Hemisphere, which operates under three national flags—those of the United States and of the sister republics of Panama and Colombia. It has a population of 6,500,000, drawn from all quarters of the globe. Of Bishop James Craik Morris it may reasonably be said that, in addition to his missionary function, he acts in an ambassadorial capacity as the representative of the American Church

at one of the world's great crossroads—a show place of American civilization where, in the Isthmian Canal and its appurtenances, the United States Government has achieved one of the wonders of modern times, which distinguished representatives of all the nations come to study and admire.

Bishop Morris is the ranking ecclesiastical official in the American Zone, and has a distinct and definite position in its official life. Our St. Luke's Cathedral, a stately edifice in the Italian renaissance style, stands at the gateway of Ancon,



WARSHIP IN THE GAILLARD CUT



CHILDREN OF CHRIST CHURCH PAROCHIAL SCHOOL, COLON, AT PLAY

The Rev. E. J. Cooper (in white) and Mr. Leon Jilkes, the principal of the school, stand in front. Mr. Cooper has a congregation of some three hundred people at this point

whence winding roads lead to Balboa Heights, the fairyland which the Canal administration has created out of the unsightly hill. All of the American Church's activities in the District, as well as all of the activities which make Panama the cosmopolitan center, which it is, radiate outward from the group of buildings of which St. Luke's Cathedral is a part; and it is important, therefore, that the work of the Church on the Panama Canal Zone, with the eyes of all the world upon it, should be maintained at the high degree of efficiency and progress which has been established by the United States Government.

General Goethals, the digger of the Canal, once remarked to the writer while the operation was under way, that it was a big job rather than an intricate one. The statement reflects the character of the Church's work here, but with the important difference that General Goethals had behind him the unlimited resources of the United States Government. Under Bishop Morris, with his limited resources and insufficient equipment, every worker in the missionary district is doing practically three men's work. The far-flung

plan of campaign is going forward in three separate divisions under the general supervision of the Bishop.

We begin our tour at St. Luke's, Ancon, noting how admirably the Cathedral organization functions under the direct charge of Dean Meredith, who is in command of the Pacific Division of the Bishop's campaign. Let us then cross over next into the Republic of Panama, where, in the heart of Panama City, is St. Paul's Church, of which the Rev. A. E. Nightengale is the rector. It is the largest non-Roman Church in Latin America, with a congregation of one thousand English-speaking negroes. A mile distant, and back once more upon the Canal Zone, is St. Peter's Church, at La Boca, Pacific gateway to the Canal, Rev. J. T. Mulcare, rector. It is the next largest church in Latin America with a membership of 750 and an average attendance of 300. And note this in passing: St. Peter's is the only church of our Communion in Panama which boasts a rectory. All the other Church workers live in rented homes. Both of these churches, St. Paul's and St. Peter's are doing invaluable work among the teeming West Indian

population at the Pacific end of the Canal.

Now let us follow these devoted priests through the regular routine of their work. Mr. Nightengale holds service at St. Paul's at 6 a. m. on Sunday. Immediately upon its conclusion he is off upon his circuit-riding in a faithful Ford, first to Las Sabanas, where a new mission has just been started in a sequestered nook along the road to Old Panama and in the domain of the Panama Republic. It is in an abandoned shack, for which a rental of \$2.50 per month is paid. Timber from the cases in which the new Cathedral organ, a memorial to General W. C. Gorgas, was shipped, served to renovate the structure. Here Mr. Nightengale holds a 7.30 service for a congregation of thirty, and next is off to Paraiso, ten miles distant on the Zone, where a congregation of 150 await him; then to Corozal, another eight miles, where service is conducted in the Government Hospital. Then the hardworking priest is ready for the return to Panama and the late afternoon service at St. Paul's. Once a month he alternates with Bishop Morris at the service held at the Palo Seco leper colony on the shore of Panama Bay.

Meanwhile, Mr. Mulcare, having officiated at an early service at St. Peter's, is off in another direction to his waiting congregation at Empire—an abandoned army camp where a mission was established because a referendum of its population declared for an Episcopal Church. Still another congregation is served at Las Cascades, and a third at Summit, in the grounds of the Plant Installation Department of the Zone government. The chapel here, incidentally, is an abandoned chicken house made over for Church uses. And so Mr. Mulcare is free again to make his way back to La Boca for the evening devotions.

During this time, if Bishop Morris is not in the wilderness among the San Blas Indians, where a mission has been established, or off in the Colombia wilds

where another venture of faith has been launched, he is holding service at one of the eight forts and two naval stations of the Canal defence forces which, with the score of mission stations are stretched along the forty-eight miles of the Canal Reservation. There are 8,000 American troops alone quartered in these cantonments, which, together with the army of American canal workers, the uncounted natives, the black population, the Chinese, and the representatives of other nationalities who are established here at this international junction point, give a vague idea of the nature of the problem which Bishop Morris faces. And to this must be added the work among the Indians and the new and growing venture among the sugar workers and fruit growers down in the Republic of Colombia, for adequate support of which he appeals to the Churchman of the North.

On this busy Sunday, likewise—and it is also an average Sunday—Dean Meredith has been similarly employed, either at the Cathedral or at the army posts; while at Colon, facing the Atlantic, in the beautiful Christ Church by the Sea, the Rev. E. J. Cooper, rector, a congregation of 300 negroes has been ministered to. Mr. Cooper has been in charge of Christ Church by the Sea for eighteen years, having been one of the first priests of the Church in Panama under the American administration. His work is among the blacks entirely, and he conducts four services for his charges each Sunday—at 7 and 9.15 a. m. and at 4 and 7.30 p. m.

Here, in the same church, is the Mission of Our Saviour, with a regular Sunday service at 11 a. m. for the white population of Colon, conducted by Archdeacon Sykes, in command of the Atlantic division of the work, who finds time also to hold services at Forts Sherman, Randolph and Davis and at the Coco Sola Naval Aviation Field; the while he presides over the growing mission of St. George at Gatun, where the first of the great flight of canal locks is located.

DOWN IN PANAMA



ST. JUDE'S CHAPEL, SUMMIT, PANAMA CANAL ZONE

Bishop Morris, the Rev. J. T. Mulcare, in charge, and his assistant, stand in front. This chapel was in use as a chicken house when Bishop Morris took it over

Let us turn now southward into the San Blas country—eighty miles distant—the region in which the “white” Indians were recently discovered, where amid the most primitive conditions, in the heart of the jungle and amid a wilderness of tropical loveliness, a new fruit development has been started. The simple natives here, of an almost extinct tribe, still live in the thatched huts of their ancestors, and glide about on the headwaters of the Chagres River in long, narrow canoes carved from the trunks of great forest giants. The venture here is still in its initial stages but promises a healthy development if some immediate support is forthcoming from the North. It is being given the personal attention of Bishop Morris.

Still pursuing our way south we reach Santa Marta, Colombia, within and around which Bishop Morris's new work is progressing. Here, on January 15, 1925, he confirmed a class of seven at the first confirmation service ever held in Colombia by other than Roman Catholic authorities. The service was held in a shanty, in the presence of natives, a group of American

and English employees of the railroad, fruit and oil companies, and tourists from the States.

In Cartegena, Barranquilla, as well as at Barranca Bermeja, 400 miles up the Magdalena River, services are also held regularly, but, as in the San Blas country, the Church so far has no buildings of its own and must depend upon shacks and stores, or the American or British Consulate if available.

The educational work which Bishop Morris is conducting is second in importance only to the evangelistic program. On the Canal Zone the United States Government has public schools for the children of Zone employees and of the defense forces. But there are thousands who do not meet these requirements, because they live outside the Zone on which only Canal Zone and Government forces may reside, and eighty per cent of them have an Anglican background and are averse to attending the schools of the Panama Republic, which are largely Roman Catholic. The school problem, accordingly, bulks large in Bishop Morris's thoughts and plans.



CHAPEL OF THE HOLY COMFORTER,
PALO SECO

This is the chapel in the leper colony. Bishop Morris is seen at the left

There is a school in connection with St. Paul's with a roster of 200, overtaxing the capacity of its present quarters for which a rental of \$50 per month is paid. In Colon again, there is a very efficient school attached to Christ Church by the Sea with an attendance of 300. The building is owned by the Church and the school is practically self-supporting.

Finally, there is the Children's Home at Bella Vista, a mile out of Panama City, where from humble beginnings there has grown up a venture in education with infinite possibilities for the future. Under the direction of Miss Alice C. Lightbourne, a U. T. O. worker, with Miss Adelaide Somes as her assistant, twenty-two children—all that the building will accommodate—of Panamanian, Costa Rican and American parentage, are cared for here amid ideal home surroundings. Bishop Morris has made this institution his especial charge. An appropriation takes care of the rental—\$100 per month—and the other expenses are borne by local Churchmen. But the building is utterly inadequate to meet the demands made upon it. It is clean and well-ordered throughout, but the living and sleeping quarters are crowded, the chapel is cramped and the playground facilities fall far short of

the need. They must have more room.

Here also, the question of proper schooling for the children arises. There are no school accommodations in the Home, and while some attempt is made to impart home instruction, resort must be had in the final analysis to the Panama Schools, and it must be borne in mind that these are all children of Church families. Bishop Morris has been promised by the Canal authorities a lot on the Zone for school purposes if a guarantee is given that it will be improved. With immediate advantage taken of this offer the Home could in reasonable time be expanded to the needed proportions and the children would enjoy all the advantages of the standard American Public School system.

We come finally to the leper colony at Palo Seco, of which readers of THE SPIRIT OF MISSIONS have been informed through a recent article in this magazine. The colony is located on a remote spot ten miles up the coast on Panama Bay. It is an ideally beautiful place, standing on a mesa thirty feet above the sandy beach, in a grove of palm and mango trees amid which the living quarters of the patients and the administration offices have been erected. In the center of the open square upon which the living quarters stand, a small white chapel has been erected in which



THE SAN BLAS INDIANS OF COLOMBIA
These are the so-called "white" Indians among whom Bishop Morris has begun work

EDUCATIONAL PROGRAM DOMINANT IN CUBA

services are conducted for the 100 patients by all of the religious denominations which are at work in Panama.

The writer attended one of these services which was conducted by Bishop Morris, who at the same time presided at the organ. Thirty of the patients attended. As many more, so far advanced in their disease that they could not leave their beds and invalid chairs, listened eagerly from the screened porches of the adjoining barracks. It was a simple service of morning prayer which carried an appeal of more than usual force. At its conclusion, one by one the patients slowly emerged from the chapel and made grateful obeisance to the vested bishop, who stood ten feet away. The regulations require that there shall be no personal contact between the patients in this sorrowful colony and those who come to visit them. Later, a song service was held by Bishop Morris and Mr. Nightengale under the broad-spreading foliage of a giant mango tree. Just a few hymns were sung in plaintive tones and

one hoped that by some mystic influence the notes of *All Hail the Power of Jesus' Name*, reached to that other colony of unfortunates in Japan who recently forwarded to their comrades at Palo Seco a book rack which was followed in kind by a token sent to their fellow-sufferers in Japan from the patients here.

And yet a note of cheer is struck amid these depressing surroundings. Mr. F. O. Tucker, superintendent of the colony, informed the writer that great advances in the treatment of leprosy have recently been made through the use of Chaulmoogra oil. Mr. Tucker, with scientific caution, declined to make any claims or predictions. He merely stated the fact that within the past two years thirty patients who came to Palo Seco with all the symptoms of the plague, after systematic Chaulmoogra treatments, have been released on parole. These patients come back for quarterly examinations and so far no recurrence of the plague has been detected. One hopes—

Educational Program Dominant in Cuba

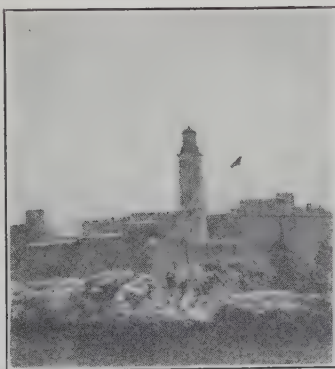
Bishop Hulse Has Plans Which Will Give the Church a Ranking Position

BROADLY speaking, Cuba's general problem is not unlike that of Panama. The United States established the independence of the Cubans, and stands sponsor for them before the world. It is another place where the American Church must put its best foot forward in the maintenance of the ideals—spiritual and civic—for which the Church in the United States stands.

Bishop Hulse's chief objective just now is the accomplishment of his educational aims.

The Church in Cuba lags behind in schools of the sort which will train the Cuban youth to manage the affairs of

their country upon an enlightened background of Christian principles. The other religious organizations operating on the Island have made vast strides along these lines. The Baptists have a college just outside Santiago, from which 1,500 students have been graduated, and which enjoys wide influence and prestige in the Province of Oriente at the eastern end



MORRO CASTLE IN HAVANA
HARBOR

of the Island; the Methodists have Candler College with similar influence, near Havana; and the Presbyterians a like institution with spreading influence at Cardenas.

Bishop Hulse plans a boarding-school which will give the Church a ranking position in Cuban educational circles. He would locate this school in Camaguey Province, in the center of the island, which to-day holds out the best opportunity for growth and development in all Cuba.

"Our great opportunity," says the Bishop, "is in Camaguey. It is developing more rapidly than any other province on the Island. The city of Camaguey has doubled its population in the past ten years. This year it has produced more sugar than any other Province in Cuba. A year ago it produced less than any of them. It is the ideal place for us to establish the kind of an educational plant I have in mind."

Camaguey is an important railroad center and just outside the city is a sugar mill with several thousand employees. It has a population of 60,000. One catches the enthusiasm of Bishop Hulse as he elaborates his plans, which encompass at once the future of Cuba and of the Church in the Republic.

"I want," says he, "to be able to start out into business life young Cubans who can work in coöperation with other people. I am hoping the time will come when we can give up drawing our executive ability as well as our capital from the North. Under present conditions there is little that a Cuban boy can look forward to other than a political career. All of our big financial and commercial institutions are in the control of foreigners. For instance, 95 per cent of the retail business is in the hands of the Spanish; the banks are controlled by Americans and Canadians; the railroads are owned by Americans and British; while two-thirds of the sugar is produced by mills owned by foreigners—largely Americans. So I want to train up young

Cubans who will be able to take over control of their own affairs. If we can train them in business methods, and in accordance with Christian standards, in time we may hope that they will take care of the politicians."

There is a great shortage of schools of all kinds in Cuba. Such as do exist, Bishop Hulse points out, fail in the essentials which make for a well-rounded education. "We want," Bishop Hulse declares, "schools which will teach the higher type of patriotism or a Christian background. If we are ever going to have a trained Christian clergy we must start now; and I am inclined to think there must be a trained laity first for that background."

To accomplish these ends there must be greater support from the Church in the North; not only for the educational plans but for the solution of the other problems which Cuba presents. In this connection, a well-known layman in Havana said to the writer: "Americans alone are taking about \$4,000,000 a year out of Cuba. It might be a good idea when you return to the States to enquire how much of that they are sending back to Cuba except for purposes of entertainment."

Bishop Hulse has other problems in Cuba aside from that of education. For instance, there are 30,000 Jamaicans located on the island. They have an Anglican background and want the ministrations of our Church. But if they are given all the attention they demand—and which they need—most of the time of the wholly inadequate working force at Bishop Hulse's command will be taken up in ministering to Jamaicans. Bishop Hulse faces this perplexing problem: "Is the Cuban mission a mission to Jamaicans or to Cubans?"

It is his opinion that his primary task in Cuba is among Cubans. The denominations at work here operate upon that principle. Moreover, as there is a large American population also to be considered, this particular problem may be thus summarized:

In most of the centers where the



THE CHILDREN OF THE CATHEDRAL SCHOOL IN HAVANA, CUBA

There are over one hundred pupils in this school for the children of Cuban, English and American parents. It fills a great need in the City of Havana

Church is operating there are three distinct branches of work and three distinct services necessary, viz; for the Americans, for the Cubans, for the West Indians or negroes. Incidentally, there are certain sections of the Island also—in Oriente, for instance—with Archdeacon Lopez—Guillen in charge, where account must be taken of the great numbers of Haitians who have come over to work on sugar plantations. Senior Lopez-Guillen Sunday after Sunday actually conducts separate services for American-English, Cuban, Jamaican and Haitian worshippers.

While the efforts of a restricted staff are spread over an impossibly large field, the work in Cuba goes forward with vigor and enthusiasm. Beginning at Havana, with the beautiful Holy Trinity Cathedral as a center, and Dean Beal in charge, there is the tremendous problem which faces Church workers in all such cosmopolitan centers. Separate morning and evening services are conducted here for Americans, Cubans and blacks; while in the outskirts of the capital, in a section wholly native in character, is the Chapel of Jesus del

Norte, especially notable for the fact that, conducted wholly for Cubans, it has a congregation of 150 with a Sunday school of 75 and a day school of 50. This isolated venture shows the possibilities which lie in concentration upon distinctly Cuban work.

Intimately associated with the work in Havana also, is the Cathedral School for Girls at Vedado, in the suburbs of the capital, of which Miss Mary Nichols is the Principal. This is an institution for the children of Cuban, English and American parents, the first named largely dominating among the 102 pupils enrolled. It carries the children through the grammar grades, and even in the absence of a standardized Church school system, is rendering invaluable service in the training of young girls of Cuban parentage of the better class.

Branching out from Havana, there are 36 missions and practically as many preaching stations strategically located straight through to Santiago. It is not possible to consider them all in detail; but we may note in passing the Chapel of Fieles a Jesus at Matanzas, with a

THE SPIRIT OF MISSIONS

congregation of one hundred and fifty, and a Church school which is teaching the lower grades to children of Cuban parentage exclusively.

Coming to Camaguey we get into contact with the venerable and redoubtable Don Juan McCarthy, Archdeacon of the Province. Having in mind what has already been said of Camaguey, it is to be added that here is St. Paul's Church, with the inevitable three congregations—American, Cuban and West Indian; and the important St. Paul's Church School for whites and natives, with a roster of seventy, self-supporting and carrying the pupils through to the High Schools.

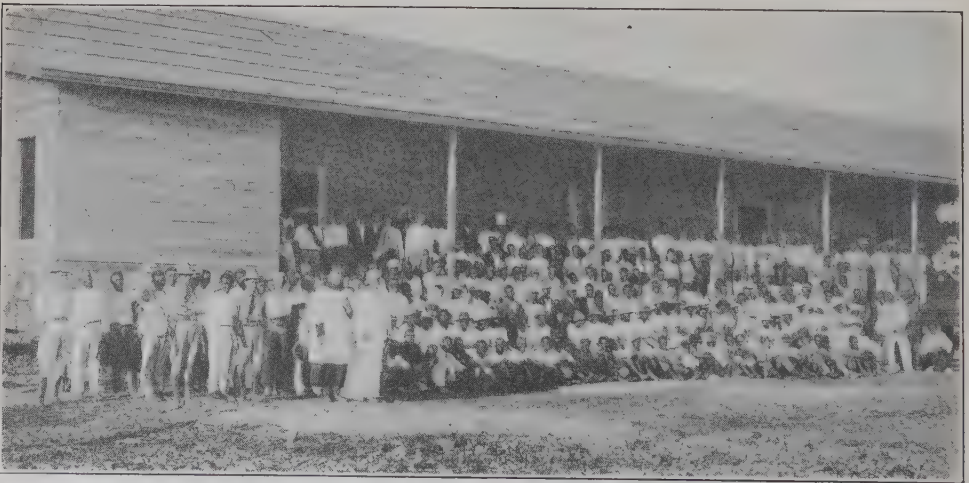
It is the work that is going on outside of the city, however—in the highways and byways—of which the Church should be informed, because it is typical of the work which is being done throughout the interior of the Island. Even to call the roll of the mission stations regularly visited by Archdeacon McCarthy is formidable; Moron—a new mission recently started in a rapidly developing commercial center, including a day school; Ciego d'Avila, also with a progressing school; Ceballos, where is located the "Little Cathedral," a thatched hut twenty feet

square, in which are a chapel, accommodating a score of worshippers, a sleeping room for the missionary and living quarters for the owner who gives over the remainder of his residence to the uses of the Church; Cespides, Piedrecitas, Florida, Maniti, are some of the stations which Don Juan reaches, some by train, others on horseback, still others afoot.

The Ven. J. M. Lopez-Guillen, Archdeacon of Oriente, and the Ven. Francisco Diaz Bolero, Archdeacon of Havana, likewise cover a wide territory. In most of these stations there are lay readers who, like Archdeacon McCarthy, labor amid the most disheartening conditions. Telling of one of these, Don Juan, speaking of Cubitas, in the mountains outside of Camaguey says:

"If we could spend \$200 a month there we could win the whole district to the Church."

He is the only non-Roman priest working in that part of the country. When he visits the district he sleeps in his clothing and lives the life of the natives. Their only table implement, tool of trade and weapon of defense is the *machete*. He tells of another place where services are conducted in a bed-



THE SERVICE AT CAYO SAN JUAN, ORIENTE PROVINCE, CUBA

Archdeacon Lopez-Guillen, who is in charge of the province, stands at the left in white. The number who attend this service shows the interest in his work

EDUCATIONAL PROGRAM DOMINANT IN CUBA



BISHOP HULSE AND THE LOCAL CLERGY DURING A CONVENTION AT CAMAGUEY
At the left of the picture is Archdeacon Juan McCarthy of the Province of Camaguey. Archdeacon Lopez-Guillen stands between him and Bishop Hulse

room. At still another place, Baracoa, there are one hundred and fifty families enrolled in the Church, but with no building in which to worship.

We pass on then to Guantanamo where Rev. J. H. Townsend, Jr., is the missionary in charge, with a congregation at All Saints Church of 218, and an important work at Caimanera and Boqueron, settlements adjoining the Guantanamo Naval Station where services are regularly conducted.

The city of Guantanamo presents a problem in itself in the need of detailed evangelization and education, and here Mr. Townsend and Miss Sarah W. Ashhurst are working in close coöperation. In All Saints School, of which Miss Ashhurst is the head, there is being conducted one of the most valuable educational ventures in Cuba. The School was established twelve years ago and at present the staff of seven teachers struggles with an enrollment of one hundred and twenty pupils of Cuban, Spanish, Haitian and Jamaican parentage. These pupils are carried through what corresponds to the second year in American High Schools, or one grade higher than the average course in the

Cuban Public Schools. The school was founded in 1914 by Miss Ashhurst, and has expanded in the interval to such an extent that its substantial quarters adjoining All Saints Church are now altogether inadequate to meet the demands which are made upon it. Inquiry in Guantanamo establishes the fact that it is doing, in a restricted way, what Bishop Hulse aims to do through support from the North throughout the Island. It is raising the moral tone and standards of the children who go through its courses, as well as their families; and with each recurring year its influence is broadening throughout Guantanamo. Miss Ashhurst, who has given her life to the promotion of this work, combines with the school a wide-reaching social service effort, which greatly enhances the value of the work she has under way. It is interesting to note in connection with the school, that all of the teachers are likewise teachers in the Sunday school. So that in day school as well as in Sunday school the children are constantly under the same Christianizing influence.

Finally we come to Santiago, where the Rev. J. B. Mancebo is struggling

with the task of advancing the Church's work in the important and rapidly growing center where the final scenes in the war between Spain and the United States were enacted. The most important of Mr. Mancebo's activities center about St. Mary's Church, which is located on a hill overlooking the harbor of Santiago. Here is a congregation of one hundred and ninety Cubans and West Indians in connection with which there is conducted an increasingly valuable boys' club with a night school under the direction of an instructor who, Mr. Mancebo plaintively explains, accepts for his services what he can get. The Masonic Fraternity in Santiago has guaranteed \$20 per month for the foreign work under way here, which consists of courses for non-Cubans in language, citizenship and industrial activities. In addition to this work, Mr. Mancebo conducts St. Andrew's Chapel which is located in his own home and gives his attention as well to the little *Colegio de la Iglesia Episcopal*, which is located in the outskirts of Santiago, a native school with an enrollment of thirty-five children, and which renders intermittently im-

portant service, but is frequently closed through lack of funds. A Sunday school is also conducted which, catering to one of the poorer neighborhoods, with adequate support could be built up into a highly serviceable institution.

And then there is St. Luke's School at Sueno, a new residential development outside of Santiago with ninety pupils, where religious and secular instruction are imparted but which suffers from the same shortage of funds that hampers the work in this entire section. Mr. Mancebo in connection with his work in Santiago makes this appeal which very well voices the situation throughout Cuba:

"All the work here in Santiago," he says, "is among the middle classes. They will be the influential people of the future. It is to them that we should give our attention. The Church here has an unparalleled opportunity which ought not to be neglected."

If I were asked to sum up the situation as regards the Church's duties and opportunities throughout Latin America. I could not phrase it with greater force or accuracy, than has Mr. Mancebo.

Daily Bible Readings Ready for Distribution

FIVE years ago the National Council appointed a committee to prepare a set of daily Bible Readings for the Christian year. Dean E. S. Rousmaniere was Chairman. The committee has always felt the impress of his influence, although unable to continue active.

From Advent to Trinity the Readings are based upon the Gospels for the Sundays; from Trinity to Advent on the Revelation of God—partial in the Old Testament, complete in the new. Here is pioneer work. Much is yet to be achieved, but a step in the right direction is attested by the distribution of 75,000 copies last year, and an edition of 100,000 copies already this year.

More persons would systematically read the Bible if helpfully guided. We commend this report as worthy a place

in every Christian home. Few things are more needed today than the family Altar and the open Bible. Here is a concrete opportunity for bishops and clergy to promote the Christian practice of daily reading the Bible according to a definite plan; to present the pamphlet to candidates at the time of Confirmation; and to use the topics of the week as Sermon Themes.

This Calendar will be found very helpful to busy people who do not want to neglect spiritual matters in the daily rush. The Daily Readings are short but afford much material for thought as to the meaning of the verses read.

Copies of the pamphlet may be obtained from the Book Store, 281 Fourth avenue, New York, postpaid, for \$3.50 per hundred.

Drought in Changsha Forerunner of Famine

Diary of Missionary in Stricken Province Continued—Christians and Buddhists Unite in Prayers for Rain

By Frederick Crawford Brown

Missionary in the City of Changsha, Hankow



WE went to sleep last night (July 15), to the sound of crashing gongs from all parts of the city. The priests evidently intend making an auditory impression on the gods to show the latter that they are really in earnest in their prayers for rain. The latest "drought news" is that a priest at Kai Fu Ssu, a large Buddhist monastery outside the North Gate, has promised to offer himself up as a living sacrifice if rain does not fall by tomorrow night. He will be burned to death. This news gave us Christians an added incentive to pray for a speedy end to the drought. Not only would rain save the crops but it would save the life of a devout but misguided priest.

The Governor of the province, Chao Heng Ti, is an ardent Buddhist, and has had an altar erected in his office so that he can mix worship with business. Yesterday he knelt for several hours in the blazing sun, asking Buddha to forgive his sins, and promising to repent. His generals and suite constantly implored him to retire and pray in the shade, and finally sent servants out with umbrellas to hold over him, but the Governor would have none of them. Most foreigners out here have to wear pith helmets and dark glasses in the summer, for the sun reaches an elevation of eighty-five degrees at the June solstice and the full sunshine is both blinding and hot.

The local papers today have full accounts of the Governor's penance, and

make much of his seven self-confessed sins, the chief of which are: (1) heavy taxes on the people, (2) upkeep of too many soldiers, (3) slowness in introducing reforms and (4) withholding money from education and public works. I am told that during times of drought it is usual for Chinese officials to do such public penance as this.

Thursday, July 16. The union service of the Christian churches for rain at eight o'clock this morning was followed twelve hours after by a thanksgiving service for the rain which fell in the afternoon. I hope that the priest who was to have been burned tonight has also offered thanks for his safety.

Soon after noon ominous mutterings from a bank of clouds to the south suggested the possibility of a storm from that quarter. "Is it going to rain?" was the great question on every one's lips. An hour later it was easy to see that rain was inevitable. When the savage blasts, the vanguard of the storm, had passed on to wreak havoc elsewhere, we were able to open our windows and gloat over the thermometer as it visibly dropped from one hundred to eighty degrees. It was good to take huge gulps of rain-washed air, though the comparative coolness almost made us shiver. But in less than an hour the sun was struggling with the clouds, and in an incredibly short time there was no evidence of the storm. The parched, hot ground, as porous as blotting paper, was already bone dry.

Friday, July 17. Our Chinese priest tells us that the prayers for rain by the Christian churches have had a good effect on public opinion. Non-

Christians have spoken to him on the street asking if it was true that Christians prayed for rain. "Why," they say, "these foreigners are not such a heartless crowd after all if they are willing to help the Chinese people by praying for rain." And so it goes. It will take a long time to live down the idea that Christian and foreigner are synonymous terms.

Yesterday's rain saved not only the priest who was to have been burned, but another priest who had commenced to fast some ten days before the rain came. Buddhist priests are usually vegetarians, so that when they forbid the people to eat meat, I suppose the only logical thing for them to do is to share in the sacrifice themselves by renouncing vegetables and commencing to fast. It has been hard to get any real information about the fasting priest. Some say he refused to either eat or drink. If this is so the reports that he is dead are true, for a man could not go ten days without a drink in this hot weather. The same people say that he is to be canonized. That means his corpse will be made to assume a sitting posture and will then be varnished and gilded over and so preserved as a holy relic for the use of future generations. But opposed to this report is another to the effect that the Governor telephoned to the priest in person asking him not to fast too rigorously. It is rather curious that fasting among Chinese Buddhists is so unusual, and that a fast of only eight days should call forth so much comment.

Saturday, July 18. Thursday's rain was not nearly enough, and so the temples are still doing a roaring trade. They are crowded with worshipers, mostly farmers from the country, who, having used up all available water on their fields, have come into the city to pray for rain. Perhaps prayer is the wrong word to use for their devotions. In most temples near the main idols is a small office at which a priest sells incense sticks, charms and pieces of

paper on which are written prayers to the gods. The farmer buys a few sticks of incense, lights them at a smoldering incense-burner, and then holding them in his hands kneels before the idol and bows his head to the ground a few times. The more devout worshipers remain kneeling to meditate or pray, but usually it is an affair of a minute or less. If many prayers or petitions are desired it is usual to pay the priest who will then either include them in his daily devotions or write the prayer on paper and burn it before the idol. Fire-crackers are also used in worshipping. They are often placed in large iron or bronze incense-burners in the temple courtyard to avoid injury to other worshipers. Since they are also freely used at births, marriages, and deaths, China is in this respect a small boy's paradise.

There was much excitement on the street today, for a very renowned idol was brought in from its country home and lodged in one of the city temples. Its presence here is sure to bring rain; it has never been known not to end a drought, say its worshipers. The homage paid to the idol savored of fanaticism. Crowds of people lined the streets and in most shop doors and gateways lighted incense sticks were placed. His Highness, the Idol, was carried in a sedan chair betokening the highest rank, and was guarded by the Governor's bodyguard, marching alongside it with fixed bayonets. Before and behind came priests carrying incense burners on red cloth, while interspersed freely in the procession were men with gongs and clappers which were beaten continuously. The approach of the idol was heralded by the explosion of a kind of bomb which made a deafening noise.

Our servants inform us that no more pigs will be slaughtered after today [the priests had prohibited the killings of pigs in the hope of propitiating the gods] and so we are laying in a young barnyard of chickens to carry us through the remainder of the drought. Let's hope we've bought too many!

James McDonald Gardiner—Missionary, Educator, Architect

The First Head of St. Paul's College Lived to See It a Great University—
The Church's Mission in Japan Loses a Steadfast Friend

By the Rev. Charles H. Evans

For thirty-one years missionary in the District of Tokyo

ON Wednesday, November 25, 1925, there passed to the life beyond one more of the early missionaries to Japan, of whom so few now remain, namely, Mr. James McDonald Gardiner, of Tokyo.

Mr. Gardiner was born in St. Louis, Missouri, on May 22, 1857. Educated at schools both in the United States and Scotland, the home of his ancestors, and at Harvard University, he had a brief experience in an architectural office in New York, before coming to Japan. In 1880 he was appointed to Tokyo. As head of St. Paul's College, Mr. Gardiner most certainly laid foundations as true as those of the buildings erected by him in later years.

With refined artistic taste, Mr. Gardiner naturally turned more and more to architecture. At first designing the buildings of the Mission and supervising their erection and preservation, this work came to absorb all his time and energy, and so he retired from St. Paul's and devoted himself to it. Until 1908, when he retired from the active work of the Mission, his architectural skill was almost exclusively employed on its behalf alone; but upon retirement he set up in business for himself.

In church architecture, as was natural, Mr. Gardiner especially excelled, and although nearly all of the church buildings of his handiwork in Tokyo were destroyed by the fire of 1923, specimens of his skill remain in many parts of the Empire, from Aomori in

the north to Kobe in the south. Although the plans for the later buildings of St. Paul's University were modified by another hand, the original conception was his, and few know the amount of thought and effort devoted by him to its development.

Although in business for himself, Mr. Gardiner remained until his death in close connection with the

Church's Mission, a trusted and beloved adviser and member of its most important committees. His equable and genial nature, his sterling worth and readiness for service of whatever character, rendered him respected and beloved by all who knew him.

His final illness was not of long duration, and up to the day of his last seizure he was active as ever. Mr. Gardiner will long be missed, and to many a friend Tokyo will never be the same as before, without that hospitable, genial, sympathetic friend.



RESIDENCE OF THE LATE J. McD.
GARDINER IN TOKYO

*Mr. and Mrs. Gardiner are seen standing
in the gateway*

Brief Items of Interest

At Home and Abroad

THE young men of the choir of St. Augustine's School for Negro Youth, Raleigh, North Carolina, are greatly in need of at least ten hymnals with music (old edition). A neighboring parish which was changing to the new edition recently fitted out the sixteen girls of the choir with almost new hymnals with music and besides presented the school with a hundred without notes. Miss Elmendorf, in writing to THE SPIRIT OF MISSIONS, says, "I am sure that if you could see the 'raggedy' hymnals our young men are using in such contrast to the nice ones the young girls have you would put the plea somewhere where it can be seen and read." We trust some of our parishes which have such hymnals to spare will read this notice and respond to it.

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BISHOP MORRIS, of the Canal Zone, writing about the white congregation at Christ Church, Colon, says: "This American mission, which is very young, is in an encouraging state, spiritually and otherwise. As an index of its vitality, it paid four hundred dollars last year toward the General Program of the Church. Since I arrived here I have been confident that a congregation could be built up on the Atlantic side as strong or almost as strong as that on the Pacific, and Archdeacon Sykes is making steady headway, besides shepherding the West Indians at Gatun and holding services at four army posts.

"Meanwhile St. Paul's in Panama is away ahead of them all. Just before Christmas I confirmed their third class in a year, making a hundred and six candidates, the largest number on record in the district. There are over six hundred in the Church School and about two hundred in the grammar school. This is where I am so anxious to have a parish building and a large industrial school."

St. Paul's is a congregation of English-speaking Negroes in Panama City.

The parish building Bishop Morris refers to would cost \$25,000 and is included in the advanced work objects to be provided for the Canal Zone.

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Wanted, Four Hundred and Ninety-nine Others!

"IN the January issue the article *Electric Light Needed in the Anking Mission* has gotten under my ribs with a knife. 'Five thousand dollars for an electric light plant in the Anking mission' is one of the items listed in the advance work for the next triennium. Three years! And meantime, how many more tragedies?

"I am willing to come across with ten dollars on demand if you think you or others can get 500 more Episcopalians to do the same, in an effort to put this proposition through with the express train speed that it demands."

This proposition came to us from a subscriber who does not want his name made public. Where are the four hundred and ninety-nine?

✱

AT New Orleans the Woman's Auxiliary pledged itself to the task of increasing the circulation of THE SPIRIT OF MISSIONS, as a practical form of missionary service. The method to be used is to secure representatives for the magazine in the parishes and missions throughout the Church, who will show THE SPIRIT OF MISSIONS and take subscriptions and renewals.

THE SPIRIT OF MISSIONS will be found of unique interest. It is most ably edited and illustrated. It has been steadily improving and now there is no better missionary magazine published. Not only is it a duty for every member of the Church to subscribe to it, but it will be found a privilege to read it. I hope its circulation may be greatly increased in this Diocese.—*Bishop Brewster of Connecticut, in The Connecticut Churchman.*

Progress of the Kingdom

FORTY-FIVE years ago, immediately after his graduation from the General Theological Seminary, the Reverend Frederick Rogers Graves of the Diocese of Western New York, went to China. Through all these years, first as a missionary in Wuchang and from 1893 Bishop of Shanghai, Bishop Graves has been the leader of the China Mission and a Christian builder of great constructive qualities.

When young Mr. Graves went to China, our work was relatively insignificant. Here and there were struggling congregations. Two inexpensive, poorly equipped and inadequately staffed hospitals were trying valiantly to relieve the wilderness of unnecessary illness and pain. There were no outstanding educational institutions. Boone School had hardly found its feet. St. John's School was still in the experimental stage. In 1904, the one missionary District of Shanghai, extending from the coast more than 1,000 miles up the Yangtse River to Ichang and beyond, was divided and Bishop Roots became Bishop of Hankow. In 1910, another division was made and Bishop Huntington became Bishop of Anking. Each one of these districts now is not only staffed by devoted and trained Americans, but by Chinese clergy and other workers, men and women, trained in our own institutions. Each diocese has excellent schools and all three have fairly well-equipped and strongly staffed hospitals.

Many fellow-workers have contributed to this wonderful progress. The Church at home through increasing gifts has played its part too. Through it all, however, the Church has felt the effective, far-sighted generalship of

Bishop Graves. The present Archbishop of Canterbury once spoke of him as "the statesman-bishop of the Orient."

As Bishop Graves approaches the completion of thirty-five years in the Episcopate, it was inevitable that his friends in China, both Chinese and foreign, should desire to commemorate his long and successful service. A few months ago it was proposed that they should ask the Bishop to consent to the painting of his portrait. Necessary funds were quickly subscribed by fellow workers, Chinese and American, and by many of the people of the Chinese congregations. It is the good fortune of THE SPIRIT OF MISSIONS to be able to present to its readers, in the frontispiece of this issue, a photographic reproduction of this portrait.

JOHN W. WOOD.

ANOTHER month has passed without recurrence of overt acts in China. Recent disturbances have left scars. It may be,

Still Quiet In China

indeed, that wounds that a few months ago seemed so alarming may reopen, but for the moment opportunity is given Christian forces of the Flowery Kingdom to take stock and to prosecute their work with renewed determination.

We begin in this issue the first of a series of illuminating articles by Bishop Huntington of Anking which will enable interested persons at home to understand the background against which current political, social, and religious occurrences in China are projected. Bishop Huntington speaks with authority, having spent thirty-one years of his life as a missionary in China.

THE SPIRIT OF MISSIONS counts it a

high privilege to offer this opportunity to its readers to peer into the very heart not only of the old, but of the new China, now emerging. As a result they will be better informed and hence more loyal to the effort of the Church to make of this new China a truly Christian land.

THE April issue of THE SPIRIT OF MISSIONS will be devoted entirely to the work of the United Thank Offer-

**Next Month
The United
Thank Offering
Number**

ing Missionaries, certainly an appropriate message to be borne at Easter-tide. Various special articles will in-

dicate something of the achievements of the nearly two hundred active missionaries who have the honor of adding U. T. O. to their names. Who can approximate their contribution to the Cause we serve!

An invitation to tell the story of their work was sent by the magazine to each of these. Naturally no single number can hope to convey to the Church the volume of informative, indeed inspiring material that has been contributed. The April issue will undertake to give at least one representative article from the whole cycle of missionary enterprise while succeeding numbers for three months or more will be dominated by the always inspiring initials, U. T. O. It is hoped that a largely increased edition will serve to broadcast this story of distinguished effort and achievement in the widest possible sense to communicants and friends of the Church. At the same time the magazine entertains a very earnest hope that many new subscribers will be attracted through interest thus aroused.

The Woman's Auxiliary through representatives of the magazine in parish branches has begun a co-operation of great promise. The circulation record of the closing months in 1925 gave evidence of immediate results by increased ratio of renewals over preceding years in many parts of the Church. The need

for this helpful effort is obvious when it is known that the subscription list of the official organ of the National Council and all its departments and particularly of the missionary enterprise of the Church represents a mere three percent of communicant strength. A further evidence of the need is that while in each of the past two years eight thousand readers have been added, hardly more than two thousand net gain has been made. The difference is due to the lack of a "word in season" from the parish representative when time for renewal comes. It is this "word in season" the Woman's Auxiliary is now to provide and the U. T. O. Number offers a splendid basis on which to build an active campaign for both new and renewal subscriptions.

THE children of the Church are busily accumulating that annual miracle, the Lenten Offering. Last year the total exceeded \$400,000 and since the annual growth seems to be the un-

failing rule it may be expected that a half million dollars will pour into the treasury of the Church at Easter because of the loyalty and devotion of the children of our Church schools. Orders for the February issue of THE SPIRIT OF MISSIONS, which is sold by the children, exhausted an edition of 160,000 copies. One-half the sale price of these is retained for "might boxes." A further source of revenue is the commission of twenty-five cents retained when annual subscriptions to the magazine at one dollar each are secured. It is hoped that the clergy and Church school officers have stressed this possibility since the magazine counts upon this annual effort for material increases in its reader family.

The magazine at the earliest possible moment will announce the total of the Offering and join with the children in their jubilation. We bespeak loyal co-operation on the part of their elders to the Program of the Church.

Sanctuary of the Church's Mission

"Our times are in Thy Hand." (Ps. 31:15.)

Let us pray for protection and guidance in the New Year

O GOD of the eternal years; We are the children of Thy love, and our lives are in Thy hands. Take us into Thy holy keeping in the year that lies before us. Protect and guide our footsteps. If we stray, bring us back; if we fall, raise us up; if we fear, give to us the courage that comes from faith in Thee. Save us from the folly of an aimless life, and help us to go forward in the ways and works of godliness; through Jesus Christ, our Lord. Amen.



"Brethren, Pray For Us!" (I Thes. 5:17.)

These words of St. Paul are echoed by our Presiding Bishop as he enters upon the duties of his high office.

FOR THE PRESIDING BISHOP

ALMIGHTY God, who hast promised to those who serve Thee strength equal to their tasks; Endue with wisdom and power Thy servant, our Presiding Bishop; that he may lead Thy Church into ways of spiritual growth and loving service; through Jesus Christ, our Lord. Amen.



"He maketh wars to cease in all the world." (Ps. 46:9.)

Having heard the angel's song of peace and good-will let us earnestly seek its fulfilment.

FOR WORLD PEACE

DEAR GOD, and Father of Mankind; Look mercifully upon the nations of the earth and knit their hearts together in bonds of brotherhood. Save us from pride and arrogance, from clamor and impatience, from the selfishness which debases, and from the bitterness which corrodes. Set our feet upon the highway of peace, and keep us steadfast, kindly and courageous in these days which are shaping the welfare of the world. We ask it in the name of the Prince of Peace, Thy Son, Jesus Christ, our Lord. Amen.



"Remember them . . . who have spoken unto you the Word of God." (Heb. 13:7.)

Let us pray for our own Bishops and Clergy.

FOR BISHOPS AND OTHER MINISTERS

O LORD Jesus Christ, who hast sent Thy messengers into all the world to proclaim the good tidings of salvation; Grant that, with pure hearts and holy lives, with loving zeal and steadfast faith, Thy servants may bear witness in Thy name. That so, through them and us, Thy will may be done and Thy Kingdom come. Amen.



OUR FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.



We reproduce this Sanctuary of the Church's Mission from The South Dakota Churchman. To aid devotion and encourage definite prayer on the part of his people Bishop Burleson has inaugurated this department in his diocesan paper. THE SPIRIT OF MISSIONS welcomes another active factor in stressing the prayer life of the Church.

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Next Session: Washington, D. C., October, 1928

The Presiding Bishop

THE RIGHT REV. JOHN GARDNER MURRAY, D.D., Bishop of Maryland

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Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.
Telephone number for all Departments, 3012 Gramercy

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

Appointments of the Presiding Bishop

OWING to the illness of the Presiding Bishop his appointments for the immediate future have been canceled. Further information will be given in this space in April.

Missions and Church Extension

John W. Wood, D.O.L., Secretary

Across the Secretary's Desk

ONE of the out-of-the-way pieces of work our Church is carrying on is that among the San Blas Indians in Panama. They are a primitive but virile people for whose usefulness as effective Christians the Rev. J. J. Cowan, our missionary, has large hopes. Mr. Cowan needs a chalice and paten.

Would any reader of THE SPIRIT OF MISSIONS like to supply these? Possibly some parish has an extra set that could be set to work effectively. I would be glad to supply further particulars.

*

TWO years ago Miss Mary Kwei, one of the members of our Church in China, was a student at St. Faith's Deaconess School and Teachers' College, New York. Everyone who met her here was greatly impressed with her ability and devotion. The other day this letter came to me:

"Since my return to China, I have been thinking of writing you; but as I have been rather busy with my school work, I am sorry that I could not do it earlier.

"I am now the principal of the St. Mary's Preparatory School. The school is growing very rapidly. I have about two hundred and fifty students at present. I am sure you will be pleased to hear about it.

"Enclosed I am sending you a check of \$25 (gold). In the previous years, we used

to ask for contributions from our foreign friends to provide for Christmas presents to our school children. This year, the different classes have decided not to receive presents. Instead, they have collected \$25, and have requested me to send the same to you as gifts to the poor people on your side of the ocean with our best wishes."

The spirit of that letter and the generous gift warm a secretarial heart. The gift has been added to the fund for the relief of the Alaska Indians who of late have been so much on the heart of many of our people. Those in this country who already have given so generously will be glad to know of the help that has gone to the Alaska Indians from these young women in China.

*

RECENTLY, the Department of Missions received a wireless message from the Rev. John W. Chapman, D.D., of Anvik, Alaska. It left Anvik overland for Iditerod, a twelve day journey, and from there was wirelessed to Seattle and then telegraphed to New York. Dr. Chapman announced that the new rectory is completed and "extremely comfortable."

The fact that Dr. Chapman has a radio receiving set made it possible to reply to him by radio through a broadcasting station at Nenana and thus assure him that the insurance which he asked for on the new rectory had been cared for.

THE SPIRIT OF MISSIONS

CHRISTMAS in our Alaska Missions is a time for giving for the Church's missionary work. An offering has just come from Tanana where we have two congregations, one at the Indian mission of the Church of Our Saviour and the other in the white town at St. James. Between them they sent \$79.50 for the Church's general missionary work through their lay missionary, Mr. Arthur Fullerton. I know both of those congregations and I know their offerings are generous ones.

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JUST as an evidence of the way in which China gets its grip on people, let me quote a sentence from a letter from a nurse who has worked about fifteen years in one of our hospitals in China. She is at present in this country at work in an American hospital: "I get up at 5:15 and read Chinese from 6 to 6:45 a. m., unless I have to sew on buttons or mark my linen for laundry!" How is that for devotion to China?

✱
MISSIONARIES in Chuchow, China, have persuaded the people of the city to construct a macadam street, under their direction. It is a hitherto unheard of thing, quite as revolutionary as the city playground for children with gymnastic apparatus, also the result of missionary leadership. There is a flourishing Boy Scout Movement in China, under the leadership of the missionaries.

✱
A CLERGYMAN who has been notably successful in helping his people to give worthily for missionary work at home and abroad, says that once on the Sunday before an offering for foreign missions he asked the congregation to think and pray about the subject during the week and to decide upon their knees what each should give. On the following Tuesday he received a letter from a Swedish domestic servant inclosing a month's wages. She wrote she had complied with the request of the previous Sunday, but feared that if she waited until the following Sunday she might be tempted to give less. "When I read that note without comment at the Sunday morning service a deep silence came over all. Most people were ashamed of the amounts which they could easily spare and the offering was more than doubled as the result of that one girl's sacrifice."

This clergyman believes in "the necessity of supplementing the weekly envelope offering with special appeals so as to promote missionary intelligence and interest."

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IF anyone has doubts as to whether missionaries find enough to do, a perusal of the following letter from the Rev. Charles W. Baker, in charge of San Juan Mission Hospital, Farmington, New Mexico, may answer the question: "I wish I could tell you in a few words of my work in the past

seventy-two hours. I feel now as if some one had had me down and pounded me. Bishop Howden left Friday morning, and just as he was leaving the nurse we have here at present reported to me the coming of a Mrs. Pete, very sick. The patient came in that night, and the poor nurse was up with her all night. Saturday I was riding all day hunting another nurse to help the one, and only succeeded about seven that evening. Sunday morning as I returned from my early Celebration, the nurse telephoned me frantically that the Navajos had gotten into the ward, and were trying by all means to get poor Mrs. Pete up (she was completely paralyzed, and had been given an opiate to quiet her), and that they could not drive them out. So I had to rush over, finding three men and two women in the ward, and I almost had to use force to get them out, but I succeeded, and refused to talk with them until after my morning services.

"Also, on Saturday afternoon the body of an Indian, dead from 'bootleg whiskey,' was brought to the hospital, and I had it put in one of the outbuildings for over night, burial Sunday afternoon. After Church School and Morning Service, I rushed over to find old Mrs. Pete probably dying (she did not die until evening), and I baptized her 'in extremis,' then buried the 'bootleg' victim, and rushed back to the Church to baptize three children at 3:15, following that with Evensong at 4 P. M., and at 7 P. M. had to go to the other hospital to see our nurse, Miss Wilcox, who had gone through with an operation on Friday morning, but is doing very well. Today I buried Mrs. Pete in our little hospital cemetery, and her sons asked for a cross at the head of her grave. This does not tell you all of my troubles of the last seventy-two hours but part of them. I am tired."

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THE Reverend Hollis S. Smith, in charge of Proctor School, Changshu, China, during the furlough of the Rev. E. L. Sanford, writes that the school has the largest number of students in its history. It is full to its capacity and many applicants have been turned away. The same is true with regard to the girls' day schools.

All this, as Mr. Smith says, is "an excellent criterion of what the people of this city think of Christian schools. They know that our schools are Christian because a statement was sent by the Bishop to the family of all the students of our schools, that we are Christian, that our main purpose is the propagation of Christianity, and no interference by the students would be tolerated. But the people are beginning to realize that the students are not such a patriotic and self-sacrificing outfit as they claim to be. What with wars and riots and strikes, it has been a very hard two years."

Sailings of Missionaries During February

Bishop and Mrs. Kinsolving sailed from New York for Rio de Janeiro on February 7th, having attended the General Convention in New Orleans. The Bishop gave two months of his time for speaking in the interest of the Church's Program.

Bishop and Mrs. Thomas and son sailed from New York for Rio de Janeiro on February 27th.

Rev. and Mrs. Vincent H. Gowen, returning to Anking after furlough, sailed from Vancouver on February 20th.

Rev. and Mrs. Lloyd R. Craighill and son, also returning to Anking after furlough, sailed from San Francisco on February 6th.

Mr. Maurice Votaw, returning to Shanghai

after furlough, sailed from Seattle on February 3rd.

Miss Olivia H. Pott, also returning to Shanghai after furlough for study, sailed from Vancouver on February 20th.

Bishop Campbell sailed from Liverpool on February 24 to assume charge of the work of the Liberia Mission.

Bishop and Mrs. Mosher sailed from Vancouver on February 6 for the Philippines, having attended the General Convention in New Orleans.

Deaconess Margaret Routledge, returning to the Philippines after furlough, sailed from Los Angeles on February 22nd.

Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

Notes of Interest in Work Among the Foreign Born

THE last number of *The Christian East* contains most interesting and helpful articles on the recognition of Anglican ordinations by the Old Catholic and Eastern Orthodox Churches. Canon John A. Douglas reviews in a thorough manner the recent publication of Chrysostomos, Metropolitan of Athens, on the whole question of Anglican ordinations. Canon Douglas—who is also the Editor of *The Christian East*—is the outstanding authority on all questions bearing upon fellowship and coöperation with the Churches of the East. *The Christian East* is a treasure-house of valuable information. It is surprising that it is not in the hands of more Churchmen on this side of the Atlantic. Subscriptions may be given through the Foreign-Born Americans Division, price \$2.00 per year, published quarterly.

IT is expected that the Rev. Charles T. Bridgeman will spend his vacation in America this year. While he comes primarily to enjoy a well-earned rest with his family, there will doubtless be a few occasions when he will give an account of that work which has so amply justified the request that our Good Friday offering be used for a constructive work in Palestine.

RECENTLY an appeal has gone forth in the name of one of our sister communions asking for a large sum of money for Church extension and religious education. Many Bishops and others have written to this office for information and advice. They have been asked to withhold action until we could obtain more accurate information concerning the budget and method of expenditure. The cause is most deserving, and we

shall doubtless be able to give it a hearty endorsement. It does not seem to be generally known in the Church that there is a Committee of the National Council, known as the Advisory Committee on Europe and the Near East, that passes upon all general appeals made to members of the Church in aid of foreign peoples both at home and abroad. Endorsement is withheld in most cases; many are deserving of a place on the "charity list" of individuals. Bishop Reese of Georgia is Chairman, and Dr. Emhardt, Secretary, of this Committee.

ON January 18th Dr. Burgess visited Boston and completed negotiations which have been under way for some time for the formation of an Armenian-Episcopal Churches Association, under the joint presidency of Bishop Slattery and Archbishop Tirayre, Primate of the Armenian Church. The Association will coöperate in plans for advancing educational movements within the Armenian Church both at home and abroad, and for promoting fellowship and coöperation between the two Churches.

This movement is in no way identified with the appeal of which we have spoken.

THE Hungarian Reformed Church in New York is doing a most commendable work. This was not one of the original members of the affiliation effected under the "Princeton Agreement." It was organized at a later date by members of the Hungarian Church who desired as individuals to come into affiliation with the Episcopal Church, under a pastor to be ordained by one of our bishops. The congregation is comprised of about two hundred families who contribute liberally for its support.

THE SPIRIT OF MISSIONS

Educational Division

William O. Sturgis, Ph.D., Secretary

Program Suggestions for Lent, 1926

By William E. Leidt

THE other day, a diocesan young people's secretary sent me a copy of a suggested program of study which was being circulated throughout her diocese. Several things about the program were of interest: It called the Young People's attention to the subject being studied throughout the Church and urged their participation. It not only suggested a program for use during Lent, but also for the weeks following. The subjects for these later weeks were built on the ground work laid during Lent. The program merely indicated the lines along which study might be pursued profitably; it left the working out of details to each group of young people. For those interested, the program is reprinted here:

Looking Ahead with Latin America, a study of the youth of Latin-America, by Stanley High (price 50 cents):

February 21, First Sunday in Lent: 1. Conquistadores of the New World. Chapter 1. 2. Today's Latin-America. Chapter 2.

February 28, Second Sunday in Lent: 1. Building a New Mexico. Chapter 3. 2. Youth and the New Latin-America. Chapter 4.

March 7, Third Sunday in Lent: 1. Senors and Senioritas of the South. Chapter 5. 2. Indians of Latin-America. Chapter 6.

March 14, Fourth Sunday in Lent: 1. Results. Chapter 7. 2. Looking Ahead with Latin-America. Chapter 8.

Follow-Up Programs

March 21, Fifth Sunday in Lent: The Missionary District of Porto Rico, including Porto Rico, Dominican Republic and the Virgin Islands.

Sources: General Church Program, pp. 63-69 (price 50 cents). *In the Track of the Trade Winds* (No. 501). Free. 1. Short Sketch of the Life of the Bishop of Porto Rico. 2. The Church's Program in Porto Rico.

March 28, Sixth Sunday in Lent: The Missionary District of the Panama Canal Zone. Sources: General Church Program, pp. 70-74. Panama Canal Zone (No. 577) Free. 1. Short paper on the life of the Bishop of the Canal Zone. 2. The work of the Church in the Canal Zone.

Easter Day, April 4: Hymn—*The Day of Resurrection*. Bible Reading—St. Luke 24: 1-12. Prayer—Lord's Prayer, Y. P. S. L. Prayer, Easter Collect Subject—*The Lessons of the Resurrection*. 1. Lesson of unfounded anxiety. 2. Power of unconscious influence—(Peter went in first, John followed). 3. The Gospel in the Gospel—

(Come and See, Go and Tell). 4. The power of the Resurrection—(If ye then be risen with Christ—Seek those things which are above).

Discussion: "How can I be a witness for Christ?" Creed. Hymn, Benediction.

April 11, Sunday after Easter: The Missionary District of Haiti. Sources: General Church Program, pp. 75-78. Haiti (No. 505) Free. 1. Short Paper on the life of the Bishop of Haiti. 2. Summary of the work of our Church in Haiti.

May 2, Fourth Sunday after Easter: The Missionary District of Cuba. Sources: General Church Program, pp. 59-62. Cuba, The Pearl of the Antilles (No. 500) free. 1. Life sketch of the Bishop of Cuba. 2. The Program of the Church in Cuba.

June 6, First Sunday after Trinity: The Missionary Districts of Mexico and Southern Brazil. Sources: General Church Program, pp. 53-58. Our Work in Brazil (No. 525) Free. Mexico, The Land, the People, and the Church (No. 550) free. 1. Sketch of the life of the Bishop of Brazil. 2. What the Church is doing in Brazil. 3. Sketch of the life of the Bishop of Mexico. 4. What the Church is doing in Mexico.

As *Looking Ahead with Latin-America* cannot be thoroughly covered during the period of Lent, it was felt that one program a month in the different missionary districts comprising Latin-America would act as a supplement to the Lenten study.

Further interesting material may be secured from current magazines, newspapers, *The National Geographic*, *THE SPIRIT OF MISSIONS* and the *Story of the Program*.

It is suggested that at each meeting special prayers be said for the particular field being studied. Many of the pamphlets mentioned include the prayers.

The future of the young people's movement depends largely on a proper understanding of the Church's task by all of the young people. This can be attained in no better way than through a well-planned educational program adequately carried out throughout the diocese. I wish that more programs such as the above would find their way to my desk and that more leaders would avail themselves of the resources of the Educational Division of the Department of Missions. In the above program the diocesan secretary was assured that material on the Latin-American Bishops would be made available to her young people. We are ready to help in similar ways in the working out and execution of other programs.

Religious Education

The Rev. John W. Suter, Jr., Executive Secretary

In this space for several months will be found a series of articles by Mr. Suter dealing with missionary education for children

III. The Scale of Loyalties

IN missionary education we have our great opportunity to help the children discover and enter into the Christian Loyalties, and in the right order: first things first. The decisive thing about loyalties is their order. For instance, a man owes something to his mother and something to his club. Both obligations are honorable. Any person who willingly fails in either obligation dishonors himself. Yet the two obligations are not equal. Should the claims clash, the higher must control. A man who stays away from an important meeting of his club (even when he has promised to be there) in order to help his sick mother dishonors neither and remains loyal to both. It is important for him to know that the claim of his mother is higher than the claim of his club. Otherwise he might make a grave mistake and offend (by disregarding their order) both loyalties.

In our religion we enjoy several loyalties; and here, as always, the order is everything. We owe allegiance to Christ—to Christianity and the whole Church of Christ; to our beloved Communion in that Church (the Episcopal); to our Diocese; to our Parish. The Parish and Diocese claim our affectionate allegiance, but can claim it legitimately only insofar as (only because) they themselves represent and are loyal to the Episcopal Church. Should a Parish repudiate that Church, it would be our duty as loyal Episcopalians to forsake the Parish and cling to the Church; and so on all the way up the scale.

A somewhat parallel case may be found in the matter of patriotism. We "pledge allegiance to the Flag of the United States, and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all." This pledge binds us to a loyalty to the *nation as a whole*, including many races, peoples, and tongues. But within this loyalty we may hold lesser patriotic loyalties: for instance, to the Democratic or Republican Party, to the Rotary Club, to the Masons, to the Sons of St. George. These lesser loyalties are honorable *insofar as* the organizations express and remain loyal to our country. But if one of them should work against the United States or claim the right to set itself above our nation, as true Americans we should have to renounce it in order to preserve the higher loyalty. The order is everything.

We can see then that missionary education

gives us the opportunity to nurture in the hearts and minds of children the supreme loyalty to Christ Himself and to His Universal Church in all the world. We must kindle enthusiasm for *Christianity as such*. This is the first business of all Christian missionary education.

Christianity! It is a great word. Christian! It is a great name; the name which we are given the right to bear when we are admitted to that Fellowship in holy Baptism. It is a thrilling and distinguishing name. Less than half the people on the earth can claim it. Millions are enrolled under other banners: Mohammedans, Buddhists, Confucianists, etc. But *we are Christians!* The God *we* worship is the Father of our Lord, revealed in the Incarnation, made visible in the face of Jesus, made intelligible in the perfect life of the Son of Man who is the Saviour of the world. We pledge allegiance to the Cross, and to the Church for which it stands; confessing the faith of Christ crucified, and binding ourselves to fight under His Banner against sin, the world, and the devil, and to continue His soldiers and servants unto our life's end. And the "we" in this case includes the Anglican, Greek Orthodox, Protestant, and Roman Churches, the true Catholic Church, or the "Holy Church Universal", which is described in the Prayer Book as "all who profess and call themselves Christians", "all those who do profess Thy holy name", or "the blessed company of all faithful people"—all those who have been baptized with water into the Name of the Trinity. That is the great loyalty. To that cause (under Christ) we owe our highest allegiance.

Very well, then, let us examine our mission-study and mission-effort methods; our attitudes and habits of speech therein; our spirit. Does this Christian enthusiasm burn brightly through it all? Do we openly rejoice whenever a man (of any color, in any land) who had never heard of Christ, is suddenly led into His companionship, transformed and healed by His Spirit, *no matter who* did the leading and the transforming? Do we count every such victory *our* victory? Do we tell the children the whole story when we instruct them, with maps and statistics, in the spread of Christ's Gospel over the earth?

It is sometimes said that an increase in loyalty to the whole Church of Christ might

lead to a decrease in loyalty to one's own particular Communion. This feeling springs from a confusion of ideas. The truth is just the reverse, for the greater loyalty includes and gives power to the lesser. If a man is a good patriot, loyal to his country, he is on that account a better (not a worse) citizen of his village. A person who placed his loyalty to the Episcopal Communion above his loyalty to the whole Church of Christ would err, not by being *too* loyal to his Communion but by being *disloyal* to it; for the Episcopal Church is committed above all other things to Christianity as such, and owes its first allegiance to Christ and to His whole Church. Therefore to be chiefly enthusiastic about the whole Christian enter-

prise is to exhibit the truest loyalty to the Episcopal Church. The surest way for an Episcopalian to be a traitor to his own Communion is to countenance or encourage among Episcopalians a coolness towards Christianity as a whole.

The Lenten Offering

This year the offering is intended to be made not only by Church-School members, but by all boys and girls eighteen years old and younger—whether in Church School, at home, at boarding-school, or in some institution. Does this include you,—or your child? Every penny helps. Every non-giver misses a privilege.

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

The Price of Cooperation

From an address made by the Rev. Floyd Tomkins before the Commission on Cooperation

DR. TOMKINS in the keynote address of a two-day conference of the Commission on Cooperation, held at Asbury Park February 3rd and 4th, pointed out that each undertaking is "given to us by God, and this divine authority is necessary to make human undertakings worth while. The work we have undertaken for Him, therefore, is not ours but God's. If we are proud, pride is not of self or for self, but for a work which is greater than our human planning. Since it is His, it is not right that we should be constantly digging up the seed to see if it is growing. God will take care of that if we will obey His call. We are not working alone: 'Lo, I am with you always.' The question is, How often do we realize Christ's presence with us in our work?"

"Because it is God's work we should experience great joy in undertaking it. There should be nothing gloomy about Christian service. So many people make their religion a thing of gloom that it does not attract those who are outside the Church. It should rather be characterized by joyous enthusiasm. We are criticized and the criticism should be welcome, but never should it obscure the joy.

"As organizations working together for the same Master, we should realize the unity of service, which must exist if our work is successful. We believe in a unity of Faith. There should be likewise a unity in service. This makes us sympathetic, patient and loyal when we regard organizations other than our own."

Dr. Tomkins urged the agencies to have

a perspective greater than their individual work. "Near-sightedness is not a help but a hindrance. We should feel the bigness of God's work and realize that we are not working for today alone, but for all time to come."

In spite of the blizzard the conference was attended by representatives of seven National Church organizations, in addition to members of the staff from the Church Missions House. The Woman's Auxiliary was represented by Mrs. Samuel Thorne and Miss Lindley, the Daughters of the King by Mrs. George Ames and Mrs. Loaring Clark; the Church Mission of Help by Miss Christine Boylston; the Church Periodical Club by Miss Mary E. Thomas and Mrs. Paul Sterling; the Brotherhood of St. Andrew by G. Frank Shelby and Clarence Brickman; the Seamen's Church Institute by the Rev. William T. Weston; the Girls' Friendly Society by Mrs. Alfred Aiken. Dr. John W. Wood, Mr. Mitchell, Mr. Gibson, Mr. Clark and Mr. McKinstry from the Church Missions House were also present and shared the discussions of the Conference which was in every respect a most helpful and stimulating one.

A representative of each of the organizations gave a well prepared statement of the work, aims and problems of the organization, and all felt that the conference had been a tremendous help in the direction of a better mutual understanding between the organizations and the National Council, and consequently also in the direction of the unity of service held up as an ideal by Dr. Tomkins.

THE NATIONAL COUNCIL

Speakers' Bureau

Miss Jean W. Underhill, in Charge

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth avenue, New York City. For names see page 198.

Requests for the services of speakers, except Department Secretaries, should be addressed to Speakers' Bureau, 281 Fourth avenue, New York City.

Note: The Bureau cannot guarantee that a speaker is available at every place in the Province indicated after his or her name.

CHINA

The Rev. F. G. Deis and Mrs. Deis (Province 5).

The Rev. Dr. B. L. Ancell (Province 3).

Miss Lucy Kent (Province 2).

The Rev. E. H. S. Ling (Province 2).

Miss Mildred Capron (Province 1).

Rev. L. W. Faucett (Province 5).

CUBA

The Rev. W. W. Steel (Province 3).

JAPAN

Bishop H. St.G. Tucker (Province 3).

The Rev. C. F. Sweet, D.D. (Province 2).

Miss C. G. Heywood (Province 1).

Rev. Dr. I. H. Correll (Province 2).

ALASKA

Miss Bessie B. Blacknall (Province 3).

Archdeacon Drane (Province 4).

Deaconess Anna Sterne (Province 5.)

LIBERIA

The Rev. H. A. Donovan (Province 3).

Miss Grace Meyette (Province 3).

NEGRO

Archdeacon Russell (Province 3).

The Rev. S. W. Grice (Province 3).

Archdeacon Baskerville (Province 4).

Mrs. H. A. Hunt (Province 2).

PORTO RICO

The Rev. Ernest Pugh (Province 2).

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

The Church and Industry

IT seems worthwhile to call attention again to the results of a round-table discussion of *The Church and Industry* held at the Toronto Conference in 1924. The leader was Miss Mary Van Kleeck, Director, Department of Industrial Studies, Russell Sage Foundation. The discussion brought out that there are apparently four ways of bringing the Church into closer relations with the industrial problem:

One is arbitration or conference in the face of an emergency. A number of examples were cited of the arbitration of a strike or mediation in it by one of our clergy. In this connection it is worth-while to call attention to the statement of the men interested in a strike in which a clergyman was spokesman for the religious aspect, that while they would be quite ready to trust to his judgment as a man and a Christian, they were very much afraid that he did not know anything about the situation.

A second method seems to be the holding of conferences for the sake of winning goodwill, or of creating it, in an emergency. This is illustrated by a rector's report of his visits to both employers and employees in an indus-

trial struggle, and the appreciation of his effort to see both sides. Another illustration is a recent conference between clergy and labor leaders in Chicago on the subject of injunctions. The educative value of that conference is still being felt.

A third method is to hold a conference under religious auspices of the disputants in a particular struggle with the purpose of lending the encouragement of the churches to the endeavor on both sides to be fair; in other words, creating a peace-making atmosphere.

It will be observed that all three of the above methods deal with an emergency, a strike, a dispute or an injunction. They are aimed at an ultimate solution of a particular dispute and only secondarily at the general causes of the industrial problem.

A fourth method is the holding of conferences of employers or of employees on the whole question of the ethical conduct of business. It should be pointed out that our Church has a peculiar responsibility for emphasizing the ethical responsibilities of management in business because of the make-up of our membership. Such a conference was

THE SPIRIT OF MISSIONS

held in Boston, organized by the Rev. William B. Spofford, General Secretary of the Church League for Industrial Democracy, in co-operation with the National Department. Its value may be indicated by the fact that the group of ten employers present asked for a second conference, though some of them had been skeptical at the beginning.

Finally there is the method of holding conferences on the subject among our own people, with the primary purpose of educating them in the implications of the question, and only secondarily, in the settling of a particular dispute or the winning over of a particular disputant. It should be observed, however, that such a conference should always take up concrete situations, and deal with facts.

As the above methods emerged from the discussion certain hindrances and rules for success emerged with them. For example, we must realize that both labor and management view with impatience the passing of resolutions which tell them what ought to be done. It is sometimes an occasion for astonishment to the employer that a clergyman is able to state fairly the employer's side, and a labor leader addressing a group in Buffalo remarked that it was the first time in thirty years that he had been asked to speak in a Christian church. There is impatience and irritation ready to express itself and there is the consequent need of creating the proper atmosphere by the demonstration of our ability to equip ourselves with the facts.

Miss Van Kleeck urged as of prime importance the assembling of information before a conference was held, and pointed out

the sources of information, among them being the State Department of Labor, the United States Department of Labor and the latter's *Monthly Labor Review*. She pointed out the desirability of giving expression to Church people's interest, especially in the case of our young college students, by putting them to work at the assembling and study of the facts.

On the question of cooperation, with other religious bodies the point was made that while expediency should dictate in a specific case, the point being to do whatever will most effectively bring Christian principles to bear on the situation, yet we should not lose sight of the importance of bringing home to our own parishes a full sense of their responsibility. In the long run, it is a wise procedure to organize within the parish and federate when the situation calls for joint action.

The outcome of the discussion was the feeling that in the methods outlined at the beginning of this report, we have methods which should be widely taken up and followed, that it is possible in almost every parish to adopt them and that they are the quickest way of making Christianity count in industrial life. The dominant note was the appreciation of the importance of getting hold of the facts in any given situation and proceeding on them as a basis. Finally the Conference took renewed courage in the realization that the Church's efforts in this problem, when fairly understood and when grounded on a knowledge of the situation, were warmly welcomed by many on both sides, both by labor leaders and by employers.

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

The January Officers' Conference

HOLY Communion was celebrated in the chapel of the Church Missions House at ten o'clock. The dioceses represented were: Alaska (1), Connecticut (1), Long Island (3), Newark (1), New Jersey (2), New York (4), Southern Virginia (1). Four of the secretaries were present.

Miss Boyer, Assistant Educational Secretary, presided and opened the meeting with prayer.

A new leaflet on the Message has been printed, giving the Message as it was passed in New Orleans.

Another piece of literature on Latin-America, a pageant, is now available, written by a member of Mrs. Haff's study class in Wellesley. The edition of the Latin-America book has been exhausted, but another edition is being published.

The meeting had the pleasure of hearing addresses on Alaska, by Miss Bessie Black-nall, our missionary at Nenana, and on Haiti by Mr. William Hoster of the Publicity Department, who had visited the work throughout the Island in company with Bishop Carson.

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WILL any delegate to the Triennial meeting of the Woman's Auxiliary held in New Orleans last October who has not received her copy of the Minutes of that meeting kindly notify Miss Lindley? A copy of the Minutes was mailed late in December to each delegate whose name was on the list of registrations as furnished us by the New Orleans Committee, but owing to the crowding of the mails at the holiday season we find some copies have gone astray.

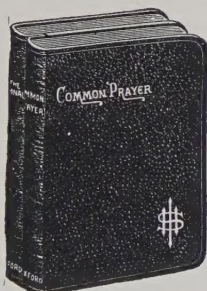
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